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BY THE AUTHOR OF "PUSHING TO THE FRONT"

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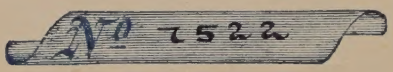

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INDECISION.

THE YOUNG MAN ENTERING BUSINESS

BY

ORISON SWETT MARDEN

AUTHOR OF "PUSHING TO THE FRONT," "TALKS WITH GREAT WORKERS," ETC.

"Character is the Poor Man's Capital."
"Enthusiasm in your Calling makes all the Difference between Drudgery and Delight."

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PREFACE.

A YOUNG man entering a business career faces innumerable problems. It is the time in his life when he most needs the counsel of wise and experienced heads. Not only must he study himself and his capabilities, seek his proper line of work, and make a choice life-long in its effect, but he must also study the mistakes of his predecessors and competitors. To the inexperienced youth, this is so complex a task that too often he avoids it, and strikes out on his own untried and ill-formed plans, only to meet with disaster.

Thousands of young men fail to get on in business and never know the cause, because no one ever tells them. They cannot see that their business is declining because of lack of system, or of attention to details. They have become so blinded by familiarity with their store, factory, or office that they cannot see the gradual decline in energy, the lowering of standards, the dry rot which is causing a general deterioration in themselves and in everything about them.

Some of these people fail from lack of tact; others are too sensitive. Some lose their money and credit because they cannot say "No" to their friends. Some talk themselves out of their business by always bewailing

their hard luck, talking hard times, and surrounding themselves with a failure atmosphere. Others do not get on because they never learned to work to a programme, or to do things to a finish. One fails because he loves ease and does not like to struggle; another because he bends so furiously to his task that his view is narrowed and his character warped. One fails because he takes everybody's advice, and another because he never listens to counsel. One is so wrapped in self-interest that he never thinks of the man at the other end of the bargain, and another so generous that he fails to get what is his due. While one man ruins his judgment by never trusting it, another decides weighty questions without proper consideration or caution. Many a man fails because he does not keep up with the times, clings to his prejudices, and thinks his grandfather's methods good enough for him.

In his "Talks with Young Men" and editorials in "Success" magazine, the author has dealt with these and other problems of practical life. So many requests have come to him for a collection of these "Talks," that he has gathered into this volume the material which seemed especially helpful to a young man in business, whether an employee or starting out for himself.

He has tried to show the young man that the difference between "pretty good" and "excellent," between low and high ideals, measures the difference between a mediocre career and a superb success. He has tried to show that it

is an easy thing to be a nobody, but a very difficult thing to be somebody. He has urged that the greatest investment a young man can make is in himself — that an education and self-culture pay; that health, good manners, cheerfulness and a genuine interest in others are great success factors; that character is the best kind of capital, giving credit, confidence, and happiness. He has tried to show the boy that while seizing an opportunity may lead to success, it will only make him ridiculous if he is not prepared for it. It is the divine hunger for growth, for perpetual enlargement, that is worth while. He has tried to show the boy how to choose upwards, how to find his right place, and how to keep it. He has held that a vocation is not so much a machine for turning out money as for turning out men, that business life is a great school for human development. The blight of shiftlessness, the danger of "doing something for a while," the futility of trying to put bluff in the place of ability, the tragedy of almost, but not quite, succeeding, and the necessity of concentration have not been forgotten. Not all the chapters will apply to any single person, but the author hopes that no business man, young or old, will fail to find something applicable to his own case.

That these little business talks may help the young struggler in his efforts to get a start in the world is the earnest wish of

THE AUTHOR.

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THE YOUNG MAN ENTERING BUSINESS.

I.

THE COUNTRY BOY'S OPPORTUNITIES.

"THE little gray cabin appears to be the birthplace of all your great men," said an English writer who visited America. Thousands of examples could easily be cited to warrant this assertion, for Lincoln, Grant, Garfield, Greeley, Weed, Dana, Whittier, Howells, Clemens, Depew, Rockefeller, Sage, Cyrus W. Field, Edison, Westinghouse, and Beecher are only types of hosts of men who, on farms and in country towns, have gained physiques, minds, and characters that have made them kings in whatever work they have undertaken.

It is said that once, when Webster was visiting in the West, a native of the plains who had been boasting of his state's immense wheat fields, its widespread corn lands, and its vast pasturage facilities, asked his guest, "What do you raise on the few hilly, rocky acres of your New England farms?" "Men," was the great lawyer's laconic reply.

Seventeen of our presidents were from small towns and farms, and President Roosevelt, although city-born, has by precept, example, and demonstration, shown the good of getting next to nature, in characteristically strenuous fashion.

"It is rather curious to consider why so few native New Yorkers have become prominent," says Charles F. Wingate. "In a published list of one hundred leading citizens of the metropolis, over ninety were shown to be country-bred. The leading divines, editors, doctors, artists, and business men came from other states or from other lands. Is it from lack of mental or physical vigor that the city stock is distanced by these competitors? The same conditions exist in London, Paris, Berlin, and other European cities, which are filled with strangers from the provinces, who, because of their greater energy and ability, supplant the city-bred men."

Replies from forty successful men, collated by a writer, show that only eight were born in cities. Of the remainder, twenty-two were born on farms and ten in small villages. The boyhood of the twenty-two was passed largely amid rural surroundings, three moving from farms to villages while boys, but only one going then to a city. However, at the average age of sixteen, all these successful men were in cities trying "to make their fortune."

Thus a great truth lies back of the Englishman's half jest. It reveals the sources of man's power. Nature gives a life-draught that artificiality knows not how to brew. Our nation has become great through its newness, its nearness to primitive conditions; through the opportunities that come from tapping the storehouses of nature at first hand; and through such manly qualities

as vigor, energy, and enthusiasm, which have been developed in overcoming natural conditions and living face to face with the real world. Our great cities would decay from their own unnatural conditions were it not for the constant streams of fresh, honest, vigorous manhood and womanhood constantly flowing in from the suburbs and the country at large. The artificial human crop will no more supply the demand than hot-houses will supply the food of the world. The sun-kissed fields and wind-purified hills must always be relied on for men and bread.

The freely-circulating ozone breathed in great inspirations during muscular effort gives the country boy lasting lung power. Ploughing, hoeing, and mowing add vigor to his muscles. The farm is a gymnasium, — a manual training school. The hated chores not only give him exercise, but also develop his practical powers and ingenuity. He must make implements or toys that he cannot afford to buy, or cannot readily procure. He must run, adjust, and repair many machines. He is a stranger to no mechanical principle or tool, and in an emergency he always has a remedy that makes him a "handy man" in any occupation.

Untold benefit, besides mere physical health and manual dexterity, is derived from the life of a country boy. He lives closer to nature, in constant touch with the creating power which brings forth all that is natural and real. He touches the truth of being as a city boy never does. He is in a perpetual school of reality, for the everchanging clouds, the panorama of landscapes, and the season's phenomena teach him secrets and wake in him a wide understanding of life, if he but open his mind to their impressions. He gets his ideas of

grandeur from the mighty sweep of alternating valleys and hills. He learns sublimity from the mountains' aspiring reach toward the clouds. He absorbs peace and tranquillity from deep, winding rivers. The powers of natural forces he feels in rushing storms, and hears in the crash of thunder. Providence appears to him in a thousand ways in the ingenious provisions for insect, plant, and animal life. Love teaches its lesson in the maternity of dumb animals.

He lives in the wonderful laboratory of the Great Chemist, where he can watch the processes working miracles in the soil, calling out from the black earth the most exquisite colors and odors of flowers and herbs, food for man and beast, and timber for manifold uses. The unfolding of buds, the storing of juices in fruits, the development of fibre in plants and trees, the activities of bees and of birds and other animals, and the use and handling of every kind of material, — all these things afford one long course in practicality. These are some of the sources of the country boy's stamina, his superior knowledge of everyday things, and his fitness for every emergency.

It is perfectly natural that a boy on a farm should dream of great opportunities in cities; that he should chafe amid what seems to him narrowing and forbidding surroundings; that his restless ambition should picture the great triumphs of cities as compared with the possibilities of villages or farms. He sees in his mind enormous stores, vast libraries and reading-rooms, great opportunities for self-improvement, excellent day schools and evening schools, Young Men's Christian Associations, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In

other words, to the country boy the great city is a sea of opportunities. He thinks he is throwing away his time among the rocks, in the forest, and on the hard soil. He should realize that the granite hills, the mountains, and the brooks, which he looks upon as stumbling-blocks in his path to success, are every moment registering their mighty potencies in his constitution, and are putting iron into his blood and stamina into his veins which will make his future success all the more certain. He should realize that he is storing up energy in his brain and muscles, and bottling up forces which may be powerful factors in shaping the nation's destiny later, or which may furnish backbone to keep the Ship of State from foundering on the rocks. He should realize that the reserve power stored up in the country reappears in our successful bankers, lawyers, merchants, railroad men, and statesmen. He should never lose sight of the fact that the greatest good fortune that could befall him is the boon of being born and reared in the country. He should remember that it is in rural life that he must store up the energy and reserve power which will enable him to battle with the grinding, competing forces of city life, if at last he yields to the temptation to live, and work, and struggle with men alone, and not with nature, whose reward is sure, while human prizes elude thousands just as eager as the few who grasp them after long toil and sacrifice.

The boy who stays in the country or in provincial towns need not necessarily be deprived of even large success and wide usefulness. Many large business enterprises were founded by men of small means in small places. Let the country lad ponder well his opportuni-

ties, capabilities, and tastes before he leaves his all-out-door occupation for the pent-up struggles of the city.

If a country boy is made of the right stuff, instead of dreaming of great opportunity in the city, and longing for access to better libraries and larger schools, he will try to redeem himself from the meagreness and narrowing influences of his surroundings. Every book will be to him a precious luxury, an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping-stones to higher levels. Like the long list of our country's great men who had to struggle against far greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations.

THE CITY *VERSUS* THE COUNTRY.

Bishop Henry C. Potter, Protestant Episcopal Bishop of New York, in answer to our inquiry as to the comparative opportunities of city and country, says:

"One of the most marked characteristics of our American life is the drift of youth from the country to the cities. The daily glitter and excitement, presented vividly through the medium of the always available newspaper and low-priced magazine, naturally makes a very strong appeal to young men, restless and discontented under the more or less depressing influence of rural isolation. They turn their eyes cityward, and if they can possibly manage it they go to the city.

"The high stations of life can be attained only by men of exceptional power or opportunity. The vast majority must be content with average places; and in cities like New York and Chicago the supply for such

places far exceeds the demand. We cannot blind ourselves to the fact that in our great cities there is deplorable congestion. The lodging-houses are overflowing with men seeking work.

"It is true that the reason for such failure as this often lies in the man himself, but it is also true that in many cases the man's chief fault is that he has the average human weaknesses, and only limited and untrained power with which to combat conditions of exceptional difficulty. The man must live. The exigencies of life press down upon him and crowd him into paths that lead to demoralization and perhaps to outlawry. The undisciplined country lad bids good-by to his home, and, strong in hope, comes to the city. There is danger that a few years afterward his character and body will have been impaired or broken by the struggle. What a payment is this to his mother for her love and care! What has become of her solace in old age? Is there no tragedy in this? To me there is nothing more deeply tragic in American life. At home, in his own community, the boy would probably have done fairly well. In the city, his strength was not equal to the opposition and the temptation.

"It cannot be denied that there are many opportunities for young men in a city like New York. Trained young men are in demand. A great city destroys blood and brawn and brain faster than it can make them. Numerous lusty youths who possess the strength of body and character that are best generated and developed by a simple country life come to the city and obtain a foothold that enables them to climb to positions that seem far higher than they might have reached at home.

"But most of them pay an enormous price for their success. Nearly everybody who leads a typical city life is driving a high-pressure engine. Every day we crowd on a little more work or a little more pleasure than the nerve mechanism will stand; and every day, little by little, the machinery is wearing out. At last the weakest place breaks down, be it brain or some other organ, and the man is broken, — almost always before his time. To find somebody to take his place becomes a question, and there is a response again from the young man who has been bred in the country, the young man who is willing to work with all his might. And another morsel, to be converted into the city's bone and sinew, passes into the rapacious maw of the City, the great, restless monster always hungry for youth and ardor and energy.

"The urban recruit is in danger of losing his individuality of thought and standpoint. In the country there is ample time for self-communion; in the city, notwithstanding the call of many interests, the young man should take time for meditation. He should think for himself, retain his self-possession, belong to himself. He should maintain that simplicity which is strength, avoiding affectation in ideas, in manner, in dress; thinking more of what he is than of what he appears. Amid the confusion arising from the worshipping of many gods, — the god of money, the god of power, the gods of intellect and knowledge, and numerous others, — he should strive earnestly to maintain a right standard of values. If he works and plays sanely, neglecting neither his mind nor his body nor his soul, he may after all become one of the men who conquer the city and find in it their greatest sphere of usefulness."

The Rev. Charles H. Parkhurst, the eminent Presbyterian divine and municipal reformer, advises the "average" country boy to stay at home. He says:

"The subject is a very broad and serious one, but I may say, in a general way, that I am inclined to discourage any boy from coming to the city, and especially the average youth, against whom the odds of getting on are very great, and are becoming greater. We need the extraordinary man, but the country towns and districts need him just as much, and the average man has two chances in the country to one here. There are, of course, many more opportunities in the great city, but for each one of them there are ten applicants. The difference in the cost of living overbalances the difference in wages, and so it is harder to save a dollar here than in the country. The average person should stay out of this great vortex of mediocrity, misery, temptation, and crime. The great corporations and trusts are now absorbing every business. There is no room for the small man with the small business. Corporations have no souls, and no brotherly love can be expected from them. Competition grows fiercer and fiercer, and this competition, instead of developing initiative, is destroying it in the minds of thousands of men, and making nothing better than human machines of them. As the bank or the shop grows larger, the men with only one idea, with the ability to do only one thing, increase. We are increasing the cogs, and not the wheels."

II.

THE MOST TRYING PERIOD IN A YOUNG MAN'S LIFE.

The transition or hobbledehoy period between boyhood and young manhood, when a youth is no longer a boy and not yet a man, is the most trying time of his life. This is the age when the interrogation point assumes colossal proportions; when every faculty of his nature is asking questions and wondering what the future has in store for him. This is the period which tries him. This is the time when great changes, the meaning of which he cannot solve, begin in his life. He is growing so fast, and his tastes are changing so rapidly, that he does not yet know what he is going to do, what occupation or profession to choose.

While the youth is in this unsettled condition, teachers and parents should exercise great patience in dealing with him, as whatever is put into this part of his life is put into the whole of his life. This is the impressionable stage, when, if he hears a lawyer expatiate upon the beauty of the law, he will think that he is cut out for the bar, and will change his mind next day in favor of medicine if he hears a doctor enlarge upon the nobility of the medical profession. The lad changes from one thing to another with equal impartiality and lack of

judgment. He has not had sufficient experience to see the thorns, the difficulties, the discouragements incident to the different vocations, but he sees only the flowers and the pleasant side of them.

The youth is, perhaps, unconsciously standing in his own light, like Uncle Reuben who studied a sun-dial from every point of the compass, but always with his big umbrella interposed between it and the sun; and, as he shifted from one point to another, he wondered more and more how folks managed to see the time of day on the odd-looking thing.

A person standing over a sun-dial with a great umbrella will never read its secret. The radiant sun must have full play on its surface to write its message there. Uncle Reuben is sure the dial is worthless, when it is his own stupid blunder that prevents perfect time-telling. Thousands of despairing men and women declare life all wrong, existence worthless, and success impossible, when the truth is that they are standing in their own light, shutting off the brightness of light and the radiance of successful endeavor. With fatal obstinacy they hold to some pet fault, some set opinion, or some preconceived judgment, which prevents them from seeing opportunities, or reading the warning messages that circumstances form. The sunlight of success cannot penetrate this barrier, which they alone can remove, and their lives thus seem void of good, or hope of happiness.

Many who are wondering why they don't succeed, who are discouraged by repeated failures, and are inclined to give up what they feel to be a hopeless struggle, are like Uncle Reuben at the sun-dial. They are standing in their own light. The shade of something is shutting

out the sunlight of success, which should smile upon all legitimate and properly directed efforts.

Perhaps it is the all-enveloping shadow of a mistaken calling, or the lesser one of some personal fault in temperament, or a tyrant habit that prevents progress. But, whatever it is, it is impossible to succeed until the hindering shade is removed.

Possibly it is ignorance of one's capabilities, from not having studied one's self with sufficient earnestness, or the old maxim, "Know thyself," has not been heeded, the victim stumbling on, either under or over estimating, or having no knowledge whatever of his special gifts or peculiar failings. The only thing of which he is certain is that he does not go forward.

A great many people go through life without ever getting full possession of themselves. They do not seem able to grasp their possibilities, they never develop the faculty of flinging their lives out with force and effectiveness along the line of their bent. They can use some of their faculties to advantage, can do some things fairly well, but never apparently come to a full knowledge of their strength. You feel that there are vast undiscovered continents within them, — that they do not know themselves. You are impressed with the idea that they have made only a small clearing, as it were, on which they have erected a hut and planted a garden, but that they are totally ignorant of the great expanse of country about them.

Is it not worth while to stop and examine one's self, to study carefully one's strong and weak points, the things that illuminate the advance road and those that put it in shadow? If the old dictum is true, that knowledge is power, self-knowledge must be first of all.

SELF-KNOWLEDGE.

Study yourself carefully, your tastes and temperament. Retire to the inner chamber of your soul, shut out all thoughts of what others may have urged upon you, the suggestions of overfond or ambitious parents, of admiring classmates, of well-meaning, but, it may be, mistaken friends, that you may become, if you will, a great teacher, clergyman, orator, physician, architect, or engineer. Ask yourself whether or not your thoughts incline strongly to any of the suggested callings. If they do, let your next questions be: "Has nature given me any of the qualifications necessary for success in such a career? Can I persevere to the end, in spite of hard work, difficulties, and disappointments, in preparing myself to fulfil adequately the duties of this position?" Do you long to find yourself amid the bustle and hum of a great city? Have you a faculty for buying and selling, with commercial instincts and tendencies? Or do you incline to the tranquil life of the country? Are you happy on the farm? Do you like to handle mechanics' tools, to plane, and saw, and drill? Have you some skill in drawing? Do you like to collect and examine insects of all kinds? Do you like to solve problems in arithmetic and geometry, or do you prefer to memorize and declaim favorite poems or speeches? Do you like to impart to others the information you have acquired by reading or study, and are you successful in doing so?

These are only a few of the questions you must ask yourself in trying to determine for what nature intended you. Look over all the occupations and professions you know of, and ask yourself if nature has given you qual-

ifications which; if developed, would make you successful in any of them.

"One common difficulty," says Charles F. Wingate, "seems to be that the average youth does not even suspect, much less know, just what he is fitted for, and he has no clear or definite desire to do any particular thing. He is a bundle of possibilities, and his friends and relatives have as little insight into his latent possibilities as he has. Usually he feels simply that he must choose some calling. Only opportunity and repeated trials will demonstrate just what he is fitted for. It is therefore wise not to decide too early upon any permanent pursuit, but to take the first place that offers and try it for a while. It may be disagreeable, but, as Chauncey M. Depew advised the Yale students: 'Stick, dig, save!' Get all you can out of the position until something better offers. Every position has its drawbacks. There is no short cut to fame and fortune. The easy road usually leads downward or 'over the hills to the poorhouse.' Every one you consult will point out the objections to his own calling, and advise you to try something else. As a rule, however, there is not much difference between the various occupations, although the wise course is to avoid the beaten track and the overcrowded callings.

"I wish there were some form of public examination, similar to the tests imposed by life insurance companies and for admission to the army and navy, to gauge a young man's physical and mental capacity. Such an examination would take the conceit out of many, and would help the timid, distrustful boy, by inspiring confidence and teaching him how to cure his defects. Let any aspiring young man take a sheet of paper and set

down honestly his real qualifications and defects, by answering the following questions, and see what kind of a showing it will make :

" Are you in good health ?

" Can you work hard and continuously ?

" Have you any physical weaknesses ?

" Are you lazy, vain, or extravagant ?

" Do you make friends readily ?

" Can you obey orders promptly and exactly ?

" Can you write and speak English correctly ?

" Have you experienced hard training in any form ?

" Did you ever save ? How much ?

" Do you associate with your superiors, your equals, or your inferiors ?

" Have you been petted by your parents and friends ?

" Have you ever earned any money ?

" Have you any ideals ?

" Who are your heroes ?

" Have you any mechanical taste ?

" Do you care for books or pictures ?

" Are you fond of money ?

" Do you honestly think that your services would be worth anything to anybody ?

" Submit this list to some candid friend, and ask him to make a study of you and give his decision.

" Look around in the great business establishments, filled with an army of workers, and ask yourself candidly if you are capable of filling any of their places, or fit to do any better than they are doing. Can you write a good hand ? Do you understand accounts ? Do you speak any language besides your native tongue ? Are you familiar with any mechanical or manufacturing process ? Are you neat and careful about details ? Can

you work hard and faithfully without fatigue or shirking?"

TRIVIAL, BUT NOT TRIVIAL.

It may seem like a trivial thing, but it is not, to remind promising youths of certain things that influence an employer. Managers of large institutions and business houses tell us that they reject a great many applications from boys and young men because of badly spelled and carelessly written letters. The handwriting and style of a letter are reliable indications of the character of the writer. A negligent letter, with careless sentences and inaccurate expressions, indicates an indifferent mind. The structure of the sentences shows the texture of the mind which uses them. As a rule, a neatly-written letter, with well-constructed sentences containing concise and pointed expressions, indicates a careful and systematic mind. A loose-jointed letter shows carelessness in the choice of words to express a thought, and signifies a loosely constructed mind which would be careless in everything. These may appear to be small things, but trifles make perfection. Learning to spell correctly, to write a plain, straightforward letter without superfluous words, correctly punctuated, and in good, terse English, will form a very important stepping-stone in the career of a youth.

"I am always ready," says Henry Clews, "to consider applications for positions in my office from bright, intelligent boys from sixteen to eighteen years of age. Such boys should have had a complete course in the common schools and have some associates that will vouch for their good conduct and integrity. In my employ there are about one hundred and fifty young men, and they

HENRY CLEWS.

were all able to answer the requirements I have stated. I invariably ask young men to make their applications in their own handwriting, and I make my preliminary selections on the score of their chirography. I regret to say that the value of legible penmanship in this connection is often underrated in America. In England it is otherwise. There, writing of the copperplate style is insisted upon. I would advise young men seeking positions to practise good penmanship. It is a valuable thing, — almost a necessity. The first position that I held in New York was with Wilson G. Hunt and Company, who had advertised for an assistant bookkeeper. I was told that I was engaged because of my penmanship. That was the beginning of my Wall Street career."

III.

CAPITAL WITHIN YOUR OWN POWER.

The most important capital for doing business is capital that is within your own power. It consists in making the most of the faculties you have, unfolding your own powers, making the most of your manhood in training for the concentrated service to which you are likely to devote yourself.

Success in business depends upon the personal factor, what you are in yourself. The accumulation of mental capital may well be the main business of youth, at that period of life when perhaps they feel unsettled as to the wisest course for them to pursue in the future in regard to their individual life's calling.

A builder does not lay brick for a house before a plan is drawn. A railroad is not laid down just anywhere in the general direction desired. A sculptor does n't pound away on a block of marble without knowing what statue is to come forth. In short, nothing worth doing is done without plan and preparation. Do you think you are going to carve your success out of the tangle of circumstances in some other way? All history and biography are against your supposition.

Those who have left their impress on the world's history were, with few exceptions, men and women who left

nothing undone in life's springtime to make its autumn yield a rich harvest. Milton, Michael Angelo, Washington, Lincoln, Gladstone, George Eliot, Mrs. Browning — the host whose works are their noblest epitaph — achieved only because of the long years of preparation which fitted them to be leaders. Nor is there any other sure way to accomplishment, great or small, than through the avenue of preparation at the proper time. It is the way of nature. It is the way of man. Who would make new laws for himself and work along new ways must then fight nature and fight man, and strong must he be to triumph.

No man can hope to do anything above the commonplace who has not in his youth laid his foundations deep and sure beyond the peradventure of failure.

Our advice to young men who are so anxious to go to work, or to get into business, is to restrain this desire and to add as much as possible to their success-capital in education and discipline, for they will need it all in this grand century; for never before did the world call so loudly for educated men, men of large, expanded powers, men of broad culture, as now.

"This," says Hamilton W. Mabie, "is the age of the trained man and the trained woman. That is the thing I want to write on your hearts. There was a time in this country when opportunities were so great and there was so much to be done that any man or any woman who had a good heart and a good character and a strong arm might achieve a certain degree of success. I am not saying that that time is entirely passed. I hope it will be long before it is entirely passed. But this I am saying to you, that if I were a young man or a young woman going out into the world to-day, I should not dare

to go, unless I had given myself every possible educational opportunity; unless I had made myself absolutely master of the thing I wanted to do. I tell you to-day that the tragedy of modern life is the tragedy of the half-educated man or woman; it is the tragedy of the man or woman who wants to do something and cannot do anything well."

Of course there are young men who cannot attend college. It is necessary for them to work to support their parents and other relatives. Such men cannot afford to let a spare moment of their business or recreation hours pass without endeavoring to educate themselves. It is remarkable to discover how much one can absorb in a year by only two hours' study a day,— study on which the mind has been centred so that nothing has been able to divert it. Two hours of constant study daily, with a concentrated mind, are worth years of random reading. Many men do not believe this, and say that it is impossible for them to absorb knowledge without a teacher. The fault lies in the selection of books.

Whenever you see a youth yearning for more education, for a fuller life; when you see him devoting every spare moment to acquiring information which may help him in his business or occupation, or enlarge his mental horizon; when you see him cheerful and prompt, always trying to do everything he touches to a finish, you may be very certain that that boy will succeed.

Everywhere we see strong men and women who would have been capable of doing splendid things in the world if they had only education, if they had only been trained to do some one thing, but they are doomed to mediocrity, and many of them possibly to failure,

because they did not start right. They thought that they could drift into a permanent position; that somehow, if they kept working, they would in some mysterious way become successful. Too late they awaken to their need, and find their delayed task of education beyond their powers. How difficult a thing it is when the mind has become hardened, the brain unresponsive, to educate one's self. How easily the task could have been performed in youth when the mind was plastic and responsive.

The writer is constantly in receipt of many letters from middle-aged men expressing a regret that they did not have opportunities to acquire an education in their youth, or that they failed to use the opportunities they had. In this large class are men of influence and wealth, dominating their communities and representing what most people suppose to be the high-water mark of success; but the older they grow, the more poignant becomes their chagrin at the defects in their education. It is pathetic to witness a man of mature years, possessed of property and native talents, but handicapped by illiteracy or a lack of sufficient culture to enjoy the beauties of life. Such a person, if sensitive, is in constant fear of being humiliated because of his defects, and in most cases he has at times a vague yearning for possibilities that he does not know how to gratify.

There are too many such men in America, ranging from millionaires to men with small fortunes. They are thus numerous, because so many of our young men rush into business in their eagerness to make money without having received an adequate education for mental training and growth late in life. It is well-nigh impossible for most of such men to acquire habits of study after

thirty. The intellect, at that age, has been formed to hold and associate certain kinds of images, ideas, and thoughts, and only by efforts that ninety-nine men in a hundred cannot make can such mental habits be formed. One of the hardest tasks is for a mature but illiterate mind to learn to love reading. Illiteracy, fixed by habit, holds the mind as a vise clamps iron.

But the uneducated men most to be pitied are those who have reached middle life without success. Education is the one thing they need, and their chances of acquiring it have become even more uncertain than those of the men who have achieved partial or complete success in acquiring property and influence. They lack power and self-confidence, gifts that such minds can acquire only by early training and discipline. "Failed for lack of an education" would be a fit epitaph for many an unfortunate.

For most men education furnishes the reserve power that they must rely upon to meet the great emergencies of life. A civil engineer could do nine-tenths of his work, perhaps, with half his education; but when he comes to span Niagara, or the Mississippi, with a steel bridge, when a mountain is to be tunnelled for a railroad, or when some other mighty engineering feat confronts him, he will require every bit of knowledge he can muster, as well as every particle of experience; the entire man and all his capital will then be put to the test. A merchant, perhaps, could get along without danger in ordinary times with a small part of his capital, but he knows well that he must be prepared for an emergency, for a great panic, or for hard times. Such emergencies are what call for his capital and put his reserve to the test. So it is with a young man starting

out in life by himself. An average education will carry him through all ordinary times, perhaps; but when emergencies arise, when his business expands to enormous proportions, when he has a large number of employees under him, and when every faculty he possesses is taxed to the utmost, then it is that his higher education will count. When other business men, perhaps without early advantages, go down in a panic or an emergency, he will weather the gale because his disciplined mind enables him better to take hold of the situation.

Reserve power is capital, influence; it is the ballast, the anchor that holds the ship steady, and causes it to ride in safety through storm and tempest. And this reserve, which is a success-motor, if you will, cannot be stored up in a day, or a week, or a month, or a year. It is no special gift or talent; no one is born with this silver spoon in his mouth; but every one not unusually handicapped can acquire it. It cannot be purchased by dollars and cents, but only by years of hard study and patient, steady drill. And this study and drill must be ground into the soil of youth, or the autumn will yield no harvest of reserve.

The consciousness of power, of hidden resource, will stamp itself upon your character, will communicate itself to those about you, and inspire confidence in your ability. The measure of your reserve alone will limit your capacity for success.

If I could give the American youth but one word of advice, it would be that which Michael Angelo wrote under a diminutive figure on a canvas in Raphael's studio, when he called and found the great artist out, "*Amplius*," meaning "larger." Raphael needed no more. The word meant volumes to him. I advise every youth

to frame this motto. Hang it up in your room, in your store, in your office, in the factory where you work, where it will stare you in the face. Constant contemplation of it will make your life broader, larger, and deeper.

One of the most difficult things for you to do in any career is to keep growing. You leave school, fresh and responsive, hopeful and expectant of the great things that you will accomplish. You dream of study for self-improvement, of travel, of the delights of social life, and an ideal home life; but, when you get into business or a profession, there will be an almost overwhelming temptation to neglect your friendships; to cut off a little study here and a little there; to postpone the reading and recreation. There will be constant temptation to drop to the commonplace, to lower your standards, and to get into ruts. You will find it exceedingly difficult to avoid becoming a part of a machine for doing routine work. Unless you are in just the right place and your work is a perpetual delight to you, there is great danger that the dry, dreary drudgery after a while will rob your life of all higher enjoyment. You will find your life narrowing as you advance in years, unless you are unusually determined and persistent in striving for larger and better things. You must make a constant herculean effort to keep growing. That life is a failure which does not expand into greater and grander proportions with advancing age.

Make up your mind, then, that, whatever comes to you, whether you make a large fortune or none at all, there is one thing you will do, — you will keep growing; that no day shall pass which will not find you a little larger, a little wiser, a little better. Then, if you lose

your property, if misfortune overtakes you anywhere along life's course, or your hopes are blasted, your ambition demoralized, you will still be rich, you will have a larger wealth — one which cannot be taken away from you. You will have the consciousness that you have at least improved your talents, instead of hiding them in a napkin. You will prove to the world that you can be rich without money, and that misfortunes cannot touch the real man, that the highest wealth cannot be swept away by fire or flood. You will have grown to the stature of true manhood.

IV.

A DIVINE HUNGER FOR GROWTH.

I AM constantly in receipt of letters from youths who say that they have a great longing to become this or that in life, and that, if they felt absolutely sure that they could be a Choate at the bar, a Beecher in the pulpit, a Dr. Rush in medicine, a Lincoln in statesmanship, — in other words, if they felt positively sure that they could stand on the very highest pinnacle of the profession or occupation they might choose, they would be willing to work night and day and many years to attain their object, and would go about it with the greatest enthusiasm.

A false idea of what constitutes genius and real success is one of the greatest stumbling-blocks in the way of youth's progress. It would be as reasonable for a mustard-seed to refuse to grow because it never can become a pine, or for a grapevine to refuse to extend its tendrils because it cannot become an oak, as for a boy to lose precious years hesitating and dallying because uncertain as to his possessing genius. The duty of the acorn is to become an oak, not a pine, not a rose. There is infinitely less of what is called real genius in the world than is generally supposed; that is, that genius which Joshua Reynolds declared to be "a power of pro-

ducing excellences which are outside of the rules of art, a power which no prospect can touch and no industry acquire." Somehow, the average youth seems to think that there is breathed into some men a divine fire, a surpassing gift to do things without effort, thus violating all the laws of persistent industry; power to transmute common things into gold, a power akin to that of the Creator. The sooner one banishes from his mind all such nonsense the better.

The genius which has accomplished great things in the world, as a rule, is the genius for downright hard work, persistent drudgery. This is the genius that has transformed the world, and led civilization from the rude devices of the Hottentots to the glorious achievements of our own century.

The surest sign of genius that can accomplish things, that can bring things to pass, is a divine hunger for achievement, a longing to be somebody and do something in the world. Lincoln had this divine hunger, which impelled him to tramp hundreds of miles in the forest barefoot to borrow books which he could not afford to buy. This longing for something higher, this hidden germ of aspiration struggling for the light, — this is the kind of genius which youth should cultivate. The boy Garfield showed this divine longing when he applied for a chance to ring the academy bell and sweep the floors in exchange for tuition; when he cut wood for fifty days in order to make a few dollars to pay his way at school. It was this hunger for advancement, this thirst for learning, which gave to Governor Brooks courage to carry his trunk on his back a long distance to the station on his way to college. It was this hunger which induced

Vice-President Wilson to read a thousand borrowed volumes during his odd moments on the farm.

Professor Peabody, of Harvard University, used to say that a firm decision to be an educated man is itself half an education. If a boy once gets a thirst for an education, gets his ambition fired to do something, there is very little danger of failure. "Contentment is, after all, simply refined indolence."

Whenever I see a youth who seizes every moment of his time, as if it were gold, for self-improvement; when I see him seizing upon every bit of knowledge in newspapers, books, or active life, and storing it up for future use; when I see a youth ambitious to do everything he undertakes as well as it can possibly be done; when I see him exerting all his energy to make the most possible of himself and making every occasion a great occasion because he cannot tell when fate may take his measure for a higher place and bid him advance; then I say that boy has the genius of accomplishment, the kind of genius that brings things to pass, that succeeds in the world.

A boy who does not have this thirst for knowledge, a hunger for achievement, a determination to get on in the world, and willingness to do drudgery, may be sure that whatever else he has he does not have genius. A determination to accomplish something, obstacles or no obstacles, a firm resolution to make a way if no way is open, is an indication of ability to succeed. But the determination must come first. Without a firm resolution, without confidence in one's self, success is impossible. It is the thing we long for, that we strive for, that we determine to achieve at all hazards, which indicates the

line of our possible success. "The thing we long for, that we are."

It is astonishing how much power there is in an intense desire and a determination to accomplish a thing, no matter whether it is hard or easy. As Napoleon used to say, a firm resolution can make realities out of possibilities.

When I hear of a youth who has an intense determination to succeed in the course he has marked out for himself; when I see him working for this purpose early and late, so that he cannot be turned from his course a hair's breadth, no matter what tempts him, I know very well that success will sooner or later come to him, if he has good habits. I never knew of a man, who struggled hard and faithfully for years toward a single aim, who did not, at least approximately, attain his object.

On the other hand, when I see a boy shirking his duties, shiftless, indolent, ambitionless; who has no disposition to advance, no desire, no aspiration which bids him look upward, — I feel sure that he is a boy who lacks the genius which leads to success. The great trouble with most of us lies in our weakness of resolution, our lack of power to resolve with that energy of determination which brings victory even from defeat. We are not willing to pay the price for what we long for.

As a rule, it is the intensity of that divine hunger within us for achievement, that thirst for knowledge that must be quenched, which measures our success-power. No youth can accomplish much without a clean-cut purpose, a lofty ambition, an ambition which soars upward and does not grovel. Ambition is the spur that makes man struggle with destiny; it is Heaven's own

incentive to make purpose great and achievement greater.

Margaret Fuller had this divine hunger for growth when she said: "Very early I perceived that the object of life is to grow." Frances E. Willard even as a child was dominated by the divine hunger for worthy accomplishment, the eager thirst for knowledge, the divine ambition to grow. She said: The first grand object of my life was the purpose lodged there by my life's best friend, my mother, — to have an education." The high aims of this accomplished woman glorified her whole life.

To resolutely aim high, to never lose sight of your purpose, or abate your struggles to attain it, to "make the best of the stuff" that is in you, irrespective of what others are doing or have done, is the nearest approach to genius you can ever make, and this kind of doing has wrought, with very few exceptions, all the things which are known as works of genius.

V.

CHARACTER-BUILDING AND MIND-MOLDING THROUGH READING.

PERHAPS there is nothing else which enters more deeply into the very warp and woof of one's character than the books one reads. One of the greatest blessings that can come to a young life is the love of good books. The practice of keeping before the young, growing mind beautiful and uplifting images, bright, cheerful, healthy thoughts from good books, is of inestimable value.

The difference between the future of the boy who has formed the habit of good reading and the one who has not is as great as that between the educated and the uneducated youth, between the boy who is reared in a poverty-stricken district and the one who is brought up in a comfortable home, amid pleasant surroundings.

Next to the actual society of a noble, high-minded author is the benefit to be gained by reading his books. The mind is brought into harmony with the hopes, the aspirations, the ideals of the writer, so that it is impossible, afterwards, to be satisfied with low or ignoble things. The horizon of the reader broadens, his point of view changes, his ideals are higher and nobler, his whole outlook on life is more elevated.

The importance of having great models, high ideals,

held constantly before the mind when it is in a plastic condition, cannot be overestimated. The books we read in youth may make or mar our lives. Many a man has attributed his first start and all his after success to the books read in his boyhood. They opened up to him his possibilities, indicated his tastes, his tendencies, and helped him to find his place in life. They permit men and women to form examples that are useful in carrying out high ideals, and they bring pleasure and contentment to all.

The habit of holding the mind steadily and persistently to the thought in a good book not only increases the power of concentration, but also improves the quality of the mind. It is not so much what we carry away from the book in the memory that is valuable, as the strength, stamina, and skill we develop in reading it. The mind grows only when actively engaged, and it grows most rapidly when stretching itself to the utmost, not overstraining, — which is as fatal in the mental as in the physical gymnasium, — but grasping and assimilating great thoughts and ideas. Effective reading, therefore, is effective mind growth, mind enlargement; and to promote this we must bring all of our power to bear on whatever we read. We must approach a book with vigor, will, and determination, and with an undivided mind, or we shall absorb nothing of value.

Inspiring reading is that in which life-building words abound, — for words are things which unconsciously enrich character. The image of each helpful word held in the mind leaves its impress, its autograph, so to speak, there, and continually reproduces itself in uplifting thoughts.

If our homes were furnished with more character-

building books and less bric-a-brac and costly furniture, our children would get a much better start in life. To bring a child up in an atmosphere of books, to surround him with the works of great minds from his infancy, and lead him gradually to an appreciation of the works of the intellectual giants of the race is equal to a liberal education. The boy or girl so nurtured will have been given the best means of acquiring a mentality of the very highest order.

Bacon said: "If I might control the literature of the household, I would guarantee the well-being of the church and the state." It is impossible to estimate the value of the influence of any book upon a life, when we consider that many careers have turned upon the pivot of a single volume. In hundreds of instances, the future success of a boy has been traced to some book which inspired him. A single book has often aroused a dormant ambition, awakened love for knowledge, and yearning for growth, and has sent a youth on the road of discovery. It has led to important inventions, and has often supported and buttressed a young life against the infloods of a sea of vice.

How many there are who have been very successful in saving money, but whose minds are as barren of anything beautiful as is the hot sand of the Sahara desert! These people are always ready to invest in land, stocks, or houses, but are never able to buy books or collect a library.

We know men who started out as bright, cheerful boys, with broad, generous minds, who have become so wedded to money-making, so absorbed in their business, that they cannot find time for anything else. They never travel or visit their friends. They consider it

foolish or extravagant to go to the opera or a good play; the daily paper limits the extent of their reading; recreation of any kind is relegated to a far-away future, and yet these men are surprised, when they retire from business late in life, to find that they have nothing to retire to, that they have destroyed the capacity for appreciating the things they thought they would enjoy.

There are some people who, like the bee, gather honey from every flower, extracting sweetness even from a thistle, while others seem to distill bitterness from a clover blossom, a lily, or a rose. The difference between men lies in their early training or their habitual attitude of mind. A life that has been rightly trained will extract sweetness from everything; it will see beauty in all things. There are superb personalities that go through life extracting sunshine from what to others seems but darkness, seeing charm in apparent ugliness, discerning grace and exquisite proportions where the unloving see but forbidding angles and distortion, and glimpsing the image of divinity where less beautiful souls see but a lost and degraded human being. Yet it is a heritage possible to all who will take the trouble to begin early in life to cultivate the finer qualities of the soul, the eye, and the heart.

A beautiful character will make poetry out of the prosiest life, bring sunshine into the darkest home, and develop beauty and grace amid the ugliest surroundings. It is not circumstances so much as the attitude and quality of the mind that give happiness, contentment, and divinity of service.

It is a powerful aid toward the preservation and attainment of one's ideal in life to read, even if but a few moments each day, from great life-books which have

helped so many souls, even in the midst of stumbling-blocks, to build up beautiful characters. Even the busiest man or woman can find a little time to get a daily glimpse at some inspiring book.

The mind is like a musical instrument, — a violin, for instance, — which, no matter how excellent it may be, requires to be put into tune every day, that it may conform with the laws of harmony. So the mind must be attuned each day to high standards, so that there shall be no discord between it and the great model instrument, — truth itself.

Mere wealth can never be compared with an elevated, expanded, and growing mind. Money, with a narrow mental horizon, with a scarred and rutty life, can never for one moment compare with the satisfaction of living in or being in touch with the world in all its great interests, and possessing a mind elevated by love of wisdom and high thoughts. To have one's mentality stirred by the passion for expansion, to be lifted out of the narrow rut of ignorance and introduced to the greatest minds of all time, to come into real appreciation of art and nature, to feel the divine touch of science, to be brought into close relationship with the entire universe, to quench one's thirst at the fountain of perpetual truth, is to get a glimpse of the joys of life.

VI.

THE GREAT NEED OF POWER.

Power is the goal of every worthy ambition. The object of a watch is to keep good time. Any defect in a watch, no matter whether in the tiniest screw, in a cog, or wherever it may be, will interfere with the success of the watch in keeping perfect time.

The great object of education and of special training is power. To make a man capable of producing power should be the object of the home, the school, and the college. Power-producing men are what we are after. The slightest defect in life's machinery, anything which causes friction, any weak point, whether in cog, screw, or bearing, will defeat the great end of life, — the production of power. Guard well, then, your weak points. Many an otherwise strong man has been wrecked by some little weakness which he considered trifling; but it interfered with the perfect time of the timepiece. Not the strong link in the chain, but the weak one, measures its strength. Our greatest enemies are often our smallest weaknesses or vices. They are success-killers, success-wreckers. Wherever we go, whichever way we turn in life, these weak points, these little deficiencies, stare us in the face, stand in our way, and defeat our progress.

The great object of education, the ideal aimed at, should be to attain the most perfect development of the student's powers, physical, mental, and moral. This is of the greatest value to man. We must have not only a full and deep mind, but a broad one. There must be a balance of mental powers, a grace and beauty of high and noble qualities. A mind that is trained in shrewdness, in sagacity, in alertness, to take advantage of every opportunity of a competitor's weakness, to struggle and strive to get ahead of others, to accumulate, to grasp, to hold the results of accumulation, to be sharp, eagle-eyed for the weak places in a rival's armor, to learn to see real value only in money and that which money can buy, to take advantage of the weakness and misfortunes of others, — in short, the education which teaches a youth to use those who have fallen in the race for stepping-stones to his own elevation is no education at all. This is not eliminating the brute qualities by real culture, but is rather the encouragement and development of such qualities which still remain in him.

True culture, true education, is ever eliminating the animal from the man.

It is as much a part of a true education to develop the appreciation and love of all forms of beauty and goodness, wherever found, as it is to learn grammar and arithmetic. Toleration, charity, a broad sympathy and love for our fellow-men, is a necessary part of a true education. The most cultured man is he who has the greatest number of the highest products of the best mental cultivation in their most refined forms. Such a man is the highest mental expression of humanity.

We should choose the things which have a high culture-value, and which appeal to the whole nature, —

things which will give an organic tone to the mind. "The mind will, so to say, give forth the effects of a full, powerful, but well-modulated orchestra, as against the empty roll of a drum, or even the less full beauty of a well-played solo."

MAN RAISED TO HIS HIGHER POWER.

The great object, then, of education, is to raise man to his highest power, to develop him along the line of his nature, so that he will be not only keen, sagacious, and shrewd, but broad-minded, evenly balanced, sympathetic, tolerant, and charitable. He who has a perfectly balanced mind will naturally express in his life the principles of the Golden Rule. He will see that others are not merely for his use, but that the highest good for each lies in mutual reciprocity. The school and the college furnish only the tools to be used. "Grammar and rhetoric are barren, and are bare of fruit only when dealing with the materials given by life and experience. A meagre soul can never be made fat nor a narrow soul large by studying rules of thinking. An intense vitality, a wide sympathy, a keen observation of the various experiences, is worth all the logic of the schools; and yet the logic is not useless; it is a regulative, not a creative, power. It is useful to thinking, as the study of anatomy is useful to painting." You must borrow your moving power from fountains of living water, which flow not in the schools; and your materials must come from the living, breathing universe, with which no museum is furnished.

The only real success worthy of the name is that which comes from a consciousness of growing wider, deeper, higher in mental and moral power as the years

go on. To feel the faculties expanding and unfolding, to feel the leaven of truth permeating the whole being; this is the only life worth living.

Fortunate indeed is the child who is trained to see beauty in everything and everywhere. An eye so trained is a perpetual magnifying glass, revealing beauties invisible to the uncultivated eye. This self-culture, if properly conducted, will open a thousand new avenues of enjoyment beyond the reach of the ignorant. Let youth be taught to look for beauty in all they see, and to embody beauty in all they do, and the imagination will then be both active and healthy. Life will be neither drudgery nor a dream, but will become full of God's life and love.

The fine art of living is for each person to seek fullest development. Friendship is in itself as fine an art as music, or painting, or sculpture. The one not endowed with the artist's genius produces discords, daubs, or meaningless rhyme. So it is with life. The individual gifted with tact, faith, sweetness, and a charming manner creates the very qualities in which he believes and which he possesses. He "gets on" with people harmoniously. His disposition is the exquisite result of high qualities.

VII.

A RECIPE FOR WISE LIVING.

Most people merely exist; they do not live at all, in the broader sense of the term. To inhale and exhale, to eat and drink, to attend to the necessary routine of every-day life, is a small part of real living. Wise living means wise thinking, and most of us do not think; we worry and fret, we are over-anxious about our affairs, but we do not know the A-B-C of real thinking, nor the luxury of knowing how to concentrate the mind. To focus the eyes on a pinhole and try to think of one thing is not what we mean by concentration. Concentration, in the highest sense, is the focusing of the whole being, the flinging of one's highest power upon one point, the combination of the ethical, spiritual, and physical powers in the development of manhood and womanhood.

Many people in trying to concentrate the mind merely narrow their mental vision by trying to keep it within certain limits. True concentration is a very broad term. It means the bringing into harmonious, effective action the powers of all the faculties, — mental, spiritual, and physical.

Man is a very complex being, and for his symmetrical development requires a great variety of nourishment. Birds, flowers, landscapes, pictures, music, and society

are just as essential to a full and complete development of manhood and womanhood as the technical education of the school. The man who expects to become great by concentrating his mind upon one thing, day in and day out, year in and year out, will surely dwarf his success, as he would dwarf a tree by cutting off all but one branch.

We must send force-sap into every avenue of our beings; every pore of the mind and soul must absorb power, or the man will be stunted. If nourishment is cut off in any direction, the life will be circumscribed in proportion.

The man who is not constantly extending his horizon will soon get into a rut. Those people who leave their mark upon the world, who broaden and enrich the life of their community, are constantly growing.

The world has little use for the men who stop growing, no matter what their age may be. It is the fuller life, the broader experience, the deeper culture that time brings that enrich civilization.

Every occupation is crowded with men who have stopped growing, men who have got into ruts and cannot get out. They are pigmies, as far as public spirit is concerned, — pigmies in society and outside of their own little narrow groove. These men do not benefit the world much and are not missed when they retire from the active duties of life. It is the men who learn the secret of wise living, men who are broader than the bread-and-butter question, that the world wants.

What would you think of the chances of success of a youth who should start out with a determination to use but one hand, one ear, one eye, and one leg? What would you think of his chances of becoming a complete,

well-rounded man physically? Would it not be just as sensible, however, for him to do this as to start out with a determination to cultivate only a few of his faculties, and to let the others starve or atrophy? Is it any worse to develop the muscles of one arm by exercise until it becomes as strong and powerful as that of an athlete, while the other arm is kept in a sling until the muscles become flabby, than it is to neglect developing the larger portion of the faculties of the mind until the man deteriorates almost to a brute? A youth who has sent the current of the red river of life through all its tributaries to nourish live faculties and to arouse dormant ones cannot fail to unfold a well-balanced, well-rounded personality, while the youth whose river of life has but one tributary must forever remain one-sided and incomplete.

This century calls loudly for men of broad and liberal culture. This is a very practical age; theories and theorists are not in demand. The cry is ever for a man who can produce results, a man possessing tact, practical ability, and executive force.

The world wants men who are well balanced, and who are not cursed with some inherent defect or moral weakness which cripples their usefulness and neutralizes all their power. While specialists are in demand, there is little hope for men who are one-sided in their development, and who have sent all the energies of their being into one narrow twig, so that all the other branches of their lives have withered and died. Men who do not take half views of things — men of completeness, and of large comprehensive ability — are needed everywhere.

The world wants men of common sense, — those who will not let a college education spoil them for a practi-

cal everyday life. It wants men who are educated all over, whose hands are deft, whose eyes are alert and microscopic, and whose brains are keen and well developed.

The value of a well-balanced discipline has been set forth by Ex-president Hurlbut, of Middlebury College:

"Good, roundabout common sense has never been superseded by the college diploma. *Alma Mater* is no match yet for Mother Wit. Nothing is more common than to see our so-called educated men, that is, our academy-trained and college-bred men, surpassed in mental and moral power and out-distanced in the race of life by men who have known little if anything of our set forms of school training. In taking an inventory of a man, it is a matter of trivial moment to know whether he was graduated from this or that preparatory school, or any preparatory school; from this college, or that college, or any college. The plain, blunt question which the world asked yesterday and has been asking to-day and will ask to-morrow is, What of the man? How much is there of him and to him and in him? What can he do? — do in fields of labor? — do at the bedside of the patient? — in the pulpit or at the bar? This is the question of our times, and it is a fair, honest question. The popular test is making havoc of diplomas and certificates. It says not, Tell us the educational groove the young man has been sliding in and which he has slid through; its demand is not whether he hails from this school, or that school, or no school; whether he comes from a mansion or a cottage or a log hut. Put him on the scales and let us weigh him. The question is not, Have you studied arithmetic, algebra, geometry, astronomy, Latin, Greek, French, German? but, If you have

studied these branches of knowledge, what have they done for you? The question is not, Have you graduated from Harvard or Yale or Dartmouth? but, If you have graduated from one of these schools of learning, what has your college done for you?"

VIII.

CHOOSE UPWARD.

"WHAT shall I do for a living?" This is a question which every young man must solve for himself, sooner or later, and young millionaires must solve it, as well as those who have n't a cent in the world. No man can enjoy life, or feel that he is really living, who has no work to do.

Select a clean, useful, honorable occupation. If there is any doubt on this point, abandon it at once, for familiarity with bad business will make it seem good. Choose a business that has expansiveness in it. Some kinds of business a Gould could not make successful, nor a Peabody respectable. Choose an occupation that will develop you; which will elevate you; which will give you a chance for self-improvement and promotion. You may not make quite so much money, but you will be more of a man, and manhood is above all riches, overtops all titles, and character is greater than any career. If possible avoid occupations which compel you to work in a cramped position, or where you must work nights and Sundays. Don't try to justify yourself on the ground that somebody must do this kind of work. Let "somebody," not yourself, take the responsibility. Aside from the right and wrong of the thing, it is injurious to the

health to work seven days in the week, to work nights, when Nature intended you to sleep, or to sleep days, when she intended you to work.

Many a man has dwarfed his manhood, cramped his intellect, crushed his aspiration, blunted his finer sensibilities, in some mean, narrow occupation, just because there was money in it.

As any book, however good, may be a bad one for us if it takes the time which might be spent reading a better one, so any work, any occupation, may be comparatively bad for us, — if we are free to choose, — if we are adapted to something higher. In other words, we hould aim to do the highest and noblest things possible and practicable.

No man has a right, for instance, to develop his brute qualities, while his higher nature lies dormant or atrophies. It is a shame for a young man with a vigorous physique, a fine brain, and great possibilities to choose a career which will bring his purely animal qualities into activity and destroy his higher manhood, — for his nobler qualities must inevitably perish for want of exercise. Nature's law — "Use or lose" — is inexorable.

How many young men of ability, of fine education, and robust health are literally throwing away their lives in some degrading business which elevates nobody, but, on the contrary, demoralizes and contaminates every one who comes in contact with it. Does it pay a young man of godlike powers and infinite capabilities to ostracize himself from society, to forfeit the respect of his fellow-men, for the sake of a few paltry dollars which he has accumulated at the cost of a debauched conscience and the destruction of his better self? Can any amount of money or any physical pleasure compensate for a career on

which society frowns, and which one's better self condemns?

It is a sad parody on life to see a man earning his living by a vocation which has never received his approval. It is pitiable to see a youth, with the image of power and destiny stamped upon him, trying to support himself in a mean, contemptible occupation, which dwarfs his nature and makes him despise himself; an occupation which is constantly condemning him, ostracizing him from all that is best and truest in life. Dig trenches, shovel coal, carry a hod; do anything rather than sacrifice your self-respect, blunt your sense of right and wrong, and shut yourself off forever from the true joy of living, which comes only from the consciousness of doing one's best.

IN WHAT VOCATION IS MY CHANCE OF SUCCESS GREATEST?

The great question for a success-candidate to ask himself, everything considered, is, "Where is my chance in life greatest;" that is, "In what environment shall I put myself, in order to get the largest possible return from the exertion of my powers?"

A machine has been constructed for measuring expended energy, a sort of cage in which a man is put, where every motion, every bit of exertion, and every expenditure of energy are registered. A success-candidate should put himself in an environment which will collect and utilize, as well as measure, all his expenditures of thought, force, and physical energy.

It is of the first importance to get into harmonious surroundings, where all the powers of mind and body may be able to work to the greatest possible advantage

along the line of our ambition. We should engage in the occupation which is best fitted to our physical constitution, mental make-up, taste, and ability. In other words, the surest way to win success is to get into the right niche, in a congenial environment, where we can work without friction, and where all our powers will find quick and responsive expression.

It is a mistake to suppose that a special call or talent to do a particular thing always manifests itself in youth. Some people mature at a much later period than others. Many men and women do not find their true vocations until middle life. But their intermediate experiences, in most instances, prove valuable when they have found their real work.

The earlier a young man or woman can decide upon his or her life work the better; but there should be no undue haste. Where there is no decided natural bent the greatest patience and care should be exercised in finding out wherein one is strongest. To the youth whose talent or genius is so marked that he can hardly make a mistake in choosing, the question presents no difficulties, but, unfortunately, most of us in the formative period of life show no strong indication of what we can best do. Still, even those who have no special bent as a rule possess certain traits and tendencies which, if carefully fostered, will assist in finding their right places in the world.

"Many young persons," says Robert Waters, "are in an uncertain state of mind as to the nature and extent of their natural abilities, and on this account find it difficult to fix upon the profession or calling which they are to follow for life. This feeling is by no means unnatural; it is the struggle of youth toward manhood and

maturity. Only prodigies know from the start what they are best able to do. The mental powers of every young person are in constant process of development, and it is only after a certain stage of this development that one can plainly see wherein his strength lies. Sometimes a man tries two or three professions before he finds the proper one, or the career for which he is best fitted. This happens not only with men of ordinary, but with men of extraordinary, ability."

"How did you find your place?" asked a friend of George Peabody. "I did n't find it," was the reply; "the place found me." The average boy and girl are like the famous banker in this respect. Their places find them. Most of us do not choose our vocations. Accident, chance, environment, location of birthplace, poverty, lack of early opportunities or education generally have more to do with our position in life than free choice. Apparent trifles often change an entire destiny. An accidental glance at a book, a single lecture, a sermon, or a chance remark, a little encouragement, or some sudden emergency, has in many instances been the determining factor in a life.

"My advice," says Prof. Henry Van Dyke, "is not to wait till one knows the best way, but to go ahead and do something at once. Choose the course that seems to point most nearly in the desired direction. More is learned by action than by reflection."

NOT WHAT SHALL I DO, BUT WHAT CAN I DO.

"It is not what I wish to do," says Dr. Thomas R. Slicer, of All Souls' Church, "but what I wish to do with myself, being such as I am."

What can I do best? In what capacity can I best

serve my fellow-man, and develop to the utmost my own highest powers? These are the searching questions that confront each young man and woman on the threshold of life. The answer not only involves the welfare or misery of the individual, but directly affects the progress of the world, for civilization can only reach high-water mark when each man and woman has chosen his or her proper work.

In selecting a life calling the principle to go upon is this: "A feeling of certainty that you can do more good there than in any other work in the world."

In choosing an occupation do not ask yourself how you can make the most money or gain the most notoriety, but choose that work which will call out all your powers and develop your manhood into the greatest strength and symmetry. Not money, not notoriety, not fame even, but power, is what you want. Manhood is greater than wealth, grander than fame. Character is greater than any career.

Whatever you do in life, be greater than your calling. Most people look upon an occupation or calling as a mere expedient for earning a living. What a mean, narrow view to take of what was intended for the great school of life, the great man developer, the character-builder; that which should broaden, deepen, heighten, and round out into symmetry, harmony, and beauty all the God-given faculties within us.

IX.

PROSPECTS RUINED BY PARENTS' CHOICE OF OCCUPATION.

EVERYWHERE we go we see splendid natural ability wrecked by misfit occupations. There is a crushing, blighting influence in work which the soul loathes, and against which every faculty perpetually protests.

We are fed by hope and anticipation, and there is nothing which kills aspiration and ambition more quickly than trying to do something for which we are not at all fitted.

You can read the misery engendered by a misfit vocation in one's face and manner. Disappointment is manifested in every attitude and movement; dead hopes leave their pitiless marks in every line of the face.

We can hardly conceive of anything more cruel than for parents to persuade or compel those dearer to them than their own lives to engage in occupations for which they have no natural ability, and against which the whole nature of the boy or girl revolts. They may think they are acting wisely in choosing what they believe to be the most honorable or lucrative professions or businesses for their children, but when they attempt to oppose nature, they make a mistake which not only dwarfs the faculties of those they seek to benefit, but also, in a great many instances, ruins their prospects for life.

"It is natural," says a recent writer, "for parents to have opinions and preferences that are caused by the peculiarities of their own lives and fortunes. If they have been comparatively successful, and have become really fond of the duties and pleasures connected with their occupation, they may — probably will — conclude that you will do best to follow in their footsteps. If, on the other hand, they have fared ill in their special work, they will likely wish something different for you. In either case, mere accidents may have affected results more than the nature of the work itself. Besides, times change, circumstances change, and what was worst or best in other days may be just the reverse in your day. Hence, on this subject you should seek from your parents not only their views and counsels, but also their reasons."

No parent would think of advising a son who has lost one arm to engage in an occupation which requires the use of two; he would think it ridiculous to advise him to work on a railroad or as a civil engineer. No one would think of advising a son who has lost one eye, or who has defective eyesight, to become an engraver or undertake any work which requires especially good eyes. But these same parents do not hesitate to recommend a son who has not the slightest idea of logical distinctions, or of legal acumen, to choose the profession of law, or to advise a weak and delicate son to take a clerkship behind a counter, or else to work at some occupation where he would be obliged to be out of the sunlight.

A barber told me, recently, that his ambition and taste pointed toward music, but that his father had taken from him his violin, which he had bought only after great self-denial. His father would not allow him to

study or practise the art which haunted his dreams and which spoke in every fibre of his being.

NATURE NEVER DUPLICATES MEN.

No two human beings have ever been born who were exactly alike. Nature breaks her pattern at every birth. The magic combination is used but once. For this reason it is very difficult for a parent to direct a child as to what he should do in the world. All he can do is to watch tendencies, and try to develop the child in the direction of his greatest aptitudes and ability. Think of Shakespeare's father trying to keep his son combing wool all his life, or of Napoleon's father attempting to hold his boy down to peasant life!

In no way can it be successfully denied that "the soul's emphasis is always right," or that, when one's inmost self has proclaimed a man's fit occupation, the mandate cannot be ignored without certain disaster and probable defeat. Therefore, let every one "look into his heart," and act according to what he sees there.

When overfond or ambitious parents, admiring classmates, and well-meaning but mistaken friends, who believe that one is a genius, suggest that one can become a great lawyer, statesman, orator, clergyman, physician, architect, or engineer, in fact, anything one wills, do not be deceived by such suggestions. Analyze carefully your temperament and tastes. If then in doubt as to a choice, look into the conditions attendant upon all the occupations and professions under consideration, try to realize the qualifications necessary in each for success, and consider whether or not you are fitted by nature for any of them. Then ask yourself if you have the courage, perseverance, and physical strength to stand by your call-

ing, no matter what hardships or trials you may be obliged to endure.

Choose an occupation which has the consent of all your noblest faculties; which will satisfy mind, hand, brain, and heart, and which will enable you to look your own soul and every man in the face.

Having thus chosen, do not waver or reconsider. Start right, and right away.

X.

AVOID MISFIT PROFESSIONS.

THERE is nothing more disastrous to success than the wrong choice of a life-work, and yet there is a growing tendency to enter professions which the world regards with great respect in spite of the frequent unfitness for such professions.

In straining after a great career, trying to reach some lofty niche or pedestal for which nature never intended them, many people lose all the sweetness, tenderness, and beauty of life. Nowadays, young men and women seem to think that success is entirely confined to the high peaks, the Alps and Himalayas of life. They forget that the lowly violet, which modestly fulfils its mission, freely shedding its fragrance all around, is as worthy of our admiration as the mighty oak under whose shadow it blooms and dies.

Young girls who are attacked with this abnormal ambition-microbe, which is fast producing a disease, — who dream of making great careers for themselves, — often lay down the most sacred duties of life, sacrifice the tenderest home ties, the dearest friendships, and abandon home and family in order to do the great thing on which they set their hearts, — the thing which they believe will make them famous and raise them above the level

of the commonplace daily life, in which they can see no grandeur or dignity. Supposing they succeed in this wholly selfish ambition, which seldom happens in the case of the average girl, what then? Can any college education, however desirable under ordinary circumstances, can any achievement, any career, no matter how brilliant, repay a girl for the sacrifice of her home duties, her tender relations as a daughter and sister, her sweet, womanly, domestic instincts? Can anything ever compensate her for cultivating her intellect at the expense of her natural affections?

Young men who would make excellent mechanics or first-rate farmers frequently suffer from the ambition-microbe, drop their tools or farm implements, together with the duty nearest at hand, and hie them to some great city to win fame and fortune in the overcrowded ranks of journalism, law, medicine, or art. In a few years they retire from the unequal struggle into which they never should have entered, perhaps broken in health and unfitted for any career whatever.

There are some relations in life which are dearer and more precious than a great career. There are sentiments in our lives which we have no more right to sacrifice than we have to trample upon any of our practical faculties. The wholly intellectual man or woman is a monstrosity, hard, cold, one-sided, incomplete, without poise or true symmetry. Harmonious, all-round development cannot be attained without fostering the tenderer elements of our nature, the affections, the sympathies, the domestic ties of home life. It is the cultivation of these that gives strength and dignity and sweetness to character.

This unnatural straining to do great things, often with-

out even the germ of the requisite talent or ability therefor, not only ends in failure, as a rule, but also brings dissatisfaction, unhappiness, and lasting discontent. It is false in principle, mischievous in results, and fatal to the attainment of the one thing worth striving for, — a perfect character.

FIND YOUR PROPER CALLING.

Selecting a life-work is serious business. It should be done only after careful study and test of aptitudes, fitness, and tastes by both the person choosing and those having authority with him, unless his bent speaks so loudly in his blood, and his dominant faculties are so imperative in their expression of choice that he cannot mistake the calling for which he is fitted. It is everything to a boy or a girl to get into just the right place, where the highest and noblest faculties will find a healthy and delightful exercise, instead of the lowest and meanest. To do the kind of work for which one is fitted by nature, and to do it to the best of one's ability, is working along the lines of one's strength, which increases with every well-directed effort.

In making a decision as to what his work in life shall be, a man who would woo success should heed the God-given message that speaks in his blood. One's natural inclination, developed by encouragement and education, and controlled by conscience and reason, is the surest guide to an employment most likely to be rewarded with success. "A plowman on his legs," says Franklin, "is higher than a gentleman on his knees." One would better be a successful cobbler than a briefless lawyer or a physician without practice.

Look the ground over carefully before entering upon

your life-work. Study well your capabilities and dominant desires; for remember, your love for your work must be strong enough to enable you to bear many hardships, to enter into severe labor, and to meet myriads of disappointments for its sake. Then study the different vocations in all their phases, and be sure you choose the one which chooses you, — that is, toward which your strongest capabilities and desires tend. By this course, the same energy and industry which you would expend in being a poor lawyer, or preacher, or anything for which you are not naturally fitted, will make you successful and happy in the place you were intended to occupy.

Very few people fail in life when in the right places. The trouble is that comparatively few people find their proper niches. There is such feverish haste to get on in the world, such an ambition to get rich, and that quickly, that there is a constant temptation and effort to keep out of one's legitimate sphere and to go into something for which one is totally unfitted. A fine mechanic, for instance, fired by some lecturer, made dissatisfied with his lot by the adage that "Where there 's a will there 's a way," or "Nothing is impossible to the man that wills," leaves his trade to study law or theology, and, of course, fails. We see people in misfit occupations everywhere, unhappy, discontented, out of sorts with themselves and the world, simply because they have not found their proper spheres.

"You will," says an observant writer, "see one man toiling for years to draw sweet strains from a fiddle-string, or to bring down a pigeon on the wing; another taking his inventive powers, and torturing verbs and substantives like a Spanish inquisitor, to become a pun-

ster; a third devoting half his life to the art of balancing himself on a rope, or of standing on his head on the top of a pole; a fourth spending time enough in getting a mastery of chess to go through the entire circle of the sciences and learn half-a-dozen languages. Horace advises an author, in selecting a subject for his muse, to be careful that it does not lie beyond his measure; that he does not attempt to bend the bow of Ulysses, or to carry on his shoulders a burden fit only for an Ajax."

As truly as the key is made for the lock, and the pillar prepared for the socket, so has every one been sent into this world for a special design; and our first business is to find out the groove we are intended to fill. There are men trying to paint landscapes upon canvas whose souls have never caught the divine sense of beauty, and who should be whitewashing board fences. Many a business man hates figures, and wants to live on a farm, while many a farmer would give his fertile acres gladly for the chance of the merchant.

I remember, many years ago, hearing an account of a gentleman who, journeying in a steamer, saw an unwonted degree of attention bestowed on a mason who was sitting on the right hand of the captain, and in whose favor other people seemed slighted. When he learned that it was Hugh Miller, and who Hugh Miller was, he perfectly acquiesced in the arrangement. But Hugh Miller never had any business to be a stone-mason. When he was a child, he obstinately refused to learn, and played truant for weeks together. He became a distinguished man, not by reason of being a stone-mason, but in spite of it. Many a man would work forty years and retain his health as a brick-mason, who would be used up in ten years as a stone-mason; and many a great, square, heavy,

slow man engaged in bricklaying would be unpopular because so slow, and be left out of employment, except when help was scarce and work pressing, who, if he were put into stone-masonry, would be the man of men for that kind of work.

We see behind counters scores of indifferent dry-goods clerks who would have made splendid engineers or good farmers; scores of natural teachers who are doing housework; while natural-born artists are making shoes. It is not for you to ask whether you have the ability of a Webster or a Lincoln, but the great question for you to settle is, "What am I fitted for?" and you should lose no time in getting into that place. The world does not demand that you be a great lawyer, a great farmer, doctor, or merchant. It only asks that you get your living along the line of your strength and not of your weakness, that you get into your place, that you be a master in your line. The world does not say what you shall do, but it is very imperious in its demand that, whatever you do undertake, you be a king in your line, if it is only blacking boots, sweeping the house, or scrubbing floors for small pay.

ARE YOU ON THE RIGHT TRACK?

If those who are not succeeding in proportion to the amount of effort they exert would examine themselves closely, they would find, as a rule, that their locomotives are off the track. Not realizing where or what the trouble is, they merely intensify it by putting on more steam, and the more they put on, the deeper they sink into the mud, and the harder it is to move.

If they would stop long enough to examine their machinery intelligently and make a thorough investigation

of the causes that prevent its working properly, they would probably succeed in getting their locomotives on the right track before they waste all their steam ploughing in the sand and mud. Even if they do not discover until after middle life the secret of their failure to get on, they may ultimately reach their destination.

Sometimes we find narrow-gauge locomotives trying to run on broad-gauge tracks. The young man who mistakes ambition for ability, failing as a lawyer when he might succeed as a mechanic; the girl whom nature intended for a model housekeeper trying to earn a living on the stage or by writing, and *vice versa;* the born orator making poor shoes; the natural singer selling laces and ribbons, — these are some of the instances of people trying to fit square pegs into round holes.

"Like a boat on a river," says Emerson, "every boy runs against obstructions on every side but one. On that side all obstructions are taken away, and he sweeps serenely over a deepening channel into an infinite sea." When you have found your true calling, nature will not oppose your progress with barriers. There will be no straining or pulling against your inclinations. Hardships and difficulties will be powerless to hold you back from the success that is to be yours by divine right.

You may be very sure, my young friend, that if you do not feel yourself growing in your work and your life broadening and deepening, if your task is not a perpetual tonic to you, you have not found your place. If your work is drudgery to you, if you are always longing for the lunch hour or the closing hour to release you from the work that bores you, you may be sure that you have not found your niche. Unless you go to your task with greater delight than you leave it, it belongs to some other man.

When you have found your place, you will know it. There will be no doubt about it. If you are where you belong, you will be strong, resourceful, original. You will not be wondering all the time whether you have found your proper sphere. You will be sure of it, and everybody else will know it. If you are in the right place you will be contented and happy, and at least comparatively successful.

Success is development, expansion, growth. The man who attempts to make his living or get a fortune without putting himself in a position of growth, of symmetrical unfoldment, although he may make millions, will be a failure still. Do not be contented if settled in a groove.

XI.

WHEN IT IS RIGHT TO CHANGE.

Levi P. Morton, the eminent banker, was elected Vice-President of the United States in 1888. One day in the summer of 1893, as he was seated in his hotel in Washington, Mr. Morton was talking with James Wilson, the Secretary of Agriculture, when the latter said, in his abrupt Western way:

"Morton, what induced you to go out of the dry-goods business?"

Mr. Morton wheeled in his chair and sententiously rejoined, "Emerson!"

"What in the world do you mean by that?" asked Mr. Wilson.

"It was this way," was the response. "Thirty years ago, when I was loaded down with dry goods and had more money due me on my books than was at all comfortable, I took up a volume of Emerson's works. Some lines in it struck me forcibly, and changed the whole current of my business life. 'If a man,' said Emerson, 'has something that the public wants, even though he lived in the midst of a wood, people would make a pathway to reach his dwelling.'

"At that time, although my credit was good, I was sometimes put to it, as other merchants were, to

obtain banking accommodations. Often it seemed to me as if the only thing on earth worth having was ready money. Those lines of Emerson set me thinking. After a while I began to realize that the one thing the public really wanted was ready cash. Dry goods they wanted sometimes; money they wanted always. The cash represented dry goods, food, comforts, and all happiness; and the history of peoples proved that for it not only would they make pathways through the wood, but they were also ready to tear down mountains and part the waters of immeasurable seas.

"So I took to banking, on the safest principles. I made loans on good securities; and I found that where formerly I had to hunt the public, the public now sought for me. Wise words spoken, need only translation into action to bring results."

IT IS NEVER TOO LATE TO MEND.

We have known many people to fail in life because they were brought up to think that they must stick to one thing and never change. Thousands have been miserable failures all their lives, although they have worked hard and tried hard to succeed, simply because they were out of their places and had not the moral courage to face the world and change their occupations until they found their rightful places. You may be sure, if you cannot succeed where you are, after putting forth all your best efforts and energies for a reasonable time, that you are out of place; that you are a fish trying to swim on the sand. When you strike the water, or get into your element, you will find the proper use for your fins. There is a right place for everybody. Study yourself carefully; note your tendencies, your prefer-

ences and tastes, and, if you see there is no possibility of making a success where you are, after you are sure you have put forth every reasonable effort, do not throw your life away persisting in the wrong place. Find your proper place as quickly as possible.

If you have been in one place sufficiently long and no success has come, cease to dwarf and impoverish yourself by taking for your motto the proverb: "A rolling stone gathers no moss." It is time for you to apply the other: "Change of pasture makes fat calves." Do not persist in being a third-rate school-teacher all your life. If you are not a born teacher, if you cannot make your mark even in the country, do not teach; there is something wrong. Perhaps you are spoiling a good farmer to make a very poor teacher. If you have been practising law in a good location for ten or fifteen years and have failed to get a respectable living, the chances are that you are very much out of place, and may be neglecting your duty as a mechanic merely to dabble in law.

We have known men and women of real ability who have plodded along in mediocre positions until middle life, before they found they were out of place, and who have then felt they were too old to change. This is a mistake. You owe it to yourself and to the world to get into your right place, and you can never do good work until you do get there. You will never grow as you ought, until you are doing the work which you were designed to do.

This advice is intended for old as well as for young. Many an elderly person who has proved an utter failure after giving the prime of life to one pursuit has succeeded in another vocation adopted late in life. In-

stances of this kind are seen nearly every day. "It is never too late to mend," is a saying that applies as truthfully to business as to morals.

Do not change rashly. Very often one calling can be retained while the other is being adopted. One of the most successful lumbermen in the West was a preacher until over forty years of age, and not much of a preacher at that. When he gave up the pulpit for the sawmill, he proved successful from the first. He had mistaken his vocation, but saw the mistake in time to adopt the only remedy. Undoubtedly, a great many members of the bar would do better work sawing wood, while many a wood sawyer might prove an admirable pleader. If you are sure you are in the wrong sphere, take the right step before the step becomes difficult or impossible.

We know a lady who was a failure as a boarding-house keeper who would have been a success as an artist. She has the artistic instinct and taste, and her mind runs in that direction; but she has made a very indifferent landlady. We know a very brilliant young man who made a practical failure of law, because he was a born electrician, and did not know it until he reached middle life; but even now he is succeeding in his new vocation.

HOW MEN AND WOMEN ARE DWARFED.

How many young men and women are behind counters who are conscious that their lives are comparative failures, because they are out of place! If they could once get into their spheres, they would rise rapidly; but, tied down by uncongenial occupations, dwarfed and hampered by misfit conditions, they lead humdrum lives, never contented, never satisfied, but haunted with the

consciousness that they were meant for different and better things.

An acorn which would become a giant under the right conditions, would only make a scrub oak, at best, when planted out of its element. The California pines which tower hundreds of feet into the heavens would be stunted, gnarled apologies of their natural greatness, if planted in an inhospitable soil and uncongenial climate.

What a misfortune it is to be handicapped throughout one's life because of not starting right! When one finds his right place in life, even if late, the dwarfed powers begin to expand, the hampered ability looks up, and the man aspires toward his natural goal; his ideal begins to unfold, and he feels himself, for the first time, a man.

XII.

BY WAY OF ILLUSTRATION.

It does not accord with the plan of this book to make a detailed exhibit of the different callings in life; rather a book than a chapter upon "What Career" is needed. Yet the principles I have alluded to in the preceding pages may be best illustrated by referring to certain lines of work.

For instance, no one should think of entering journalism without recognizing the fact that it is one of the hardest of the professions, and often most poorly paid.

Nor can one look for success in the insurance business who is easily discouraged, or who lacks in energy and ability for patient hard work, persistence, fluency of speech, a knowledge of men, and the art of approaching them.

Young men not unfrequently take up law studies without carefully considering their own fitness, or the obstacles to their success. There seems to be almost a mania among young Americans to study law. Formerly, in fact, about fifty per cent. of the college graduates in the United States took up this profession. One reason for this is that, in America, it is so often a stepping-stone to political preferment. Thousands of young men study law who have not the slightest idea of prac-

tising it, but simply to use it as a means of promotion, — a preliminary to something else. This is peculiar to America. According to the latest census report, there are in the United States ninety thousand lawyers, one to about every eight hundred people. The fact is, the profession of the law is very much overcrowded, much more so than any other. There are thousands of young men in the United States who are working hard and getting a meagre living, with practically no standing or influence in the law, who in other directions might have made their mark and won monetary success. Many of them are induced to take up this profession by a few brilliant examples of lawyers who get enormous fees, or who are elected to Congress or other political positions. Very few investigate the field before they enter it. They do not realize that it is so much more crowded than other professions; and, after they have once begun to study, they dislike to give it up. Hence, many of them lead miserable, mediocre existences, almost failures, who might have been great successes in some other line. Unless you have a decided talent for the law, and are willing to work hard and long for recognition, I should advise you to think twice before deciding upon it as a profession.

Upon my asking Dr. Cyrus W. Edson about the right kind of a medical student, this was his reply: "The physician, like the poet, is born, not made. The boy who, in his early school days, loves to bandage the injured fingers of his classmates, who attempts to cure their black eyes and bruises, or endeavors to investigate the internal economy of a dead canary-bird or a moribund cat, has the making of a prospective physician, and is the one I would pick out as a student. I remember

that, when I was about twelve years of age, I attempted to dissect a squirrel, and, a little later, made friends with a doctor who was connected with a hospital. When he permitted me to assist, or, to speak more correctly, hinder him in making an autopsy, I thought that I had reached the summit of human happiness. However, there is something more than mere desire that enables a young man to pursue the more or less thorny paths of medicine and surgery. To one who is desirous of being a doctor, I would say: Do not attempt to fulfil your desires unless you have sufficient money or personal influence to enable you to tide over the first year or two which follows the hanging out of your sign. The process of building up a practice is always a tedious one; and, unless the young doctor is financially able to pass this probationary period, he is apt to lose hope and ambition. On the other hand, in our profession, as in others, there is always room at the top. The possibilities of medicine and surgery are of so illimitable a nature that the young practitioner may indulge his learning to the utmost."

Again, consider the profession of teaching: it is not a money-making calling. One must have a higher ideal than that of earning the salary. As a rule, a teacher's pay is pitifully mean and small when compared with the magnitude of the task entrusted to him, — the shaping of the destinies of thousands of young lives, — and it is greatly to the honor of the teaching body that so many of its members give of their very best to their pupils without any thought of the wholly inadequate pecuniary compensation they receive. A conscientious, successful teacher performs for his pupils and his country a service whose value can never be measured by dollars and cents. Only a small part of a true teacher's recompense goes to

CYRUS W. EDSON.

him in his check or monthly payment for services. There is an impalpable reward for a successful instructor with which the coarse dollar cannot compare. The consciousness that he has given his pupil something that will make his home brighter, his ideals finer, his life happier, brings with it an uplift of heart which is of more value to him than many times the amount of his salary. The realization that the pupil feels that something of worth has touched him, that his ambition has been aroused, is payment, indeed. What is money, compared with the consciousness that you have opened a little wider the door of some narrow life, that you have let in the light of opportunity, have shown the boy or girl that there is something in existence worth striving for? What is salary compared with the thought that you have made the dull boy feel, perhaps for the first time, that there is possible success for him, that he is not quite the dunce he has been taught to believe himself? What is financial reward pitted against the glow of hope that has been kindled in the breast of the youth who never before was encouraged to do his best? Is there anything more precious in this world than to gain the confidence, love, and friendship of the boys and girls under your care, who pour out their secrets to you, and tell you freely of their hopes and ambitions?

The truth is, that when we talk about a young man as "entering business," it must be recognized that the "business" world is very wide. The great corporations are always on the lookout for promising youth of business capacity who come to them well recommended. "The history of railroading in this country," says Chauncey M. Depew, "is the history of self-made men. In this, as in all other business, the 'plums' are comparatively few,

but they are, nevertheless, obtainable through the medium of faithful endeavor and persistent work. The New York Central Railroad Company is always on the lookout for bright, brainy young Americans, to enter its employ. This is one profession that is never overcrowded. We can't get enough of the hustling sort to suit us."

"If," says one of our most eminent photographers, "I could obtain the services of eight or ten young men who have studied chemistry as applied to photography, and who have attended some recognized art school, I could give them positions in my studio. But, unfortunately, such men are not obtainable. There are hundreds of photographers, so called, whose services can be secured at any time. But those who understand the art from a scientific and æsthetic standpoint are decidedly rare. The young man who will take my hint can always obtain employment, either in my studio or in those of my colleagues."

The truth should be recognized by all youth, that whatever one's calling is to be, there must be a certain aptitude for it. To illustrate: Take the business of selling goods. It is very common for young people to think that almost any one can "keep store." Yet, to attain the highest success in selling goods a man or woman must have a quick insight into the buyer's need. This insight comes with the use of tact. A stranger who is made to believe that you really desire to aid him in the way he wants to be aided is your friend. A quick intuition, cultivated by patient use, will give you a glimpse of the customer's purposes, desires, tastes, and even the limitations of his or her means. There will be no resentment of this indirect inquiry, but rather gratitude for the friendly assistance. Very often buyers express

thanks to the salesman who, with tact and grace, has discovered what they want, when they have hardly known themselves. Such experiences make for the establishment life-long patrons; such sales-people are the mainstay of the retail mercantile establishment.

Any young man or young woman, who carelessly undertakes to do this or to do that, without fitness for the service, will begin life by making a failure.

XIII.

THE VALUE OF BUSINESS TRAINING.

Business is king. The professions or specialties tend to narrow and dwarf the individual, crushing out originality and individuality. Nature is opposed to one-sided development, and the man who trains only one part of his mind to do one thing pays a very heavy penalty. A symmetrical, full-rounded development is what Nature is after. A business career has a great advantage over the professions or specialties. It gives an all-round development. Solid, level-headed men, as a rule, are business men. Their education is general; they are constantly on the alert to take advantage of every opportunity. Any system of training which does not exercise all of the faculties of the mind tends to kill the practical faculties. Specialists and professional men do not have as great common sense as business men who have an all-round training. One-half of the college graduates at the present time enter business. Not very long ago about half of our college graduates studied law. It was considered the proper thing then to go into one of the learned professions. It took great courage then for a boy to announce in college that he would enter a business career. Half a century ago going into business was not a very attractive proposition; but the new civiliza-

tion, the enormous commercial development of our country, has made business king, and glittering prizes are held up everywhere in business lines.

"No so-called business man," says the "Business Magazine," "ever advanced into a wilderness and opened a country for the sake of settlement and a development of resources, — his object was always some scientific research. No professional man ever built mills and produced new fabrics for the sake of establishing a great industry. No professional man ever exchanged his money with the farmer for his grain in order that the latter might move his crops. The world would be in sad plight without the professional man, but it would be in yet sadder plight without the business man, for it is on business and trade that the world exists.

"The technical education of a business man is as imperative to the complete and highest success of his life as is the technical education of the lawyer, preacher, and doctor to theirs. The great universities are establishing elaborate courses in commercial education: systems of business, commercial, corporation, and international law, accounting, banking, credits, commerce, treaties, shipping, transportation, colonial systems, finance, and many other branches of practical learning, together with foreign languages. This means that the powers of business are being recognized by the great seats of learning in a different manner than at one time, — business is becoming a recognized profession. And business is even a greater profession than this indicates, from the fact that actual experience is far more a requirement for success in business than in the other professions."

Although commercial pursuits may be entered without any instruction of a special nature, it is unnecessary to

say that the wider the scope of one's knowledge the greater are one's opportunities in any business. The best preparation for a business career is direct experience with a firm in the line one wishes to follow. By entering a business while young, and working up from one position to another, a boy will get a practical working knowledge of that business. Those who can stand sifting usually win. "Nearly every person in our employ," said a great merchant, "is started at the foot of the ladder. With these it is the old story of their care of the interests of their employers redounding to their own interests. Let the young man who is beginning life remember this principle, and his future is assured. As a rule, the boy or girl who applies to us receives a hearing and obtains a position sooner or later. However, the number whom we retain is limited. The dry-goods business offers many inducements to those who are determined to succeed."

The young man who is in demand is the one who has mastered every detail, who knows the business from A to Z. Employers are always looking for the man who has sufficient mental grasp to comprehend the entire situation, and industrious and determined enough to carry out a plan minutely, energetically, and promptly. It is intense application, a persistent devotion to business alone, which will give success in this century. The boy who starts out to learn a business should be content with nothing short of a complete mastery of the whole situation. If he would attain complete success, no essential point should be too small for his attention, no labor too hard for him to undertake, no obstacles too great to surmount.

PICKING THE FLOWERS OUT OF AN OCCUPATION.

Everywhere we see youth, unwilling to pay the full price for success, trying to pick the flowers out of an occupation or a profession, but omitting all that is hard, ugly, and disagreeable. This is as if soldiers were to go through a hostile country leaving a stronghold here and there unconquered to harass them perpetually by firing on their rear and picking off their men. The only way to insure victory is to conquer as you go. Dread of drudgery must be overcome.

"Side-tracked by ignorance for the lack of a little more preparation," would be a fitting epitaph over the grave of many a failure. In every department of endeavor we find men switched off, obliged to stop just this side of their laurels, because they did not follow the main track of thorough preparation in their youth. In the patent office at Washington one is impressed by the great number of embryo inventions that are practically useless, simply because of the patentee's ignorance. While he had inventive ability, he did not possess the technical knowledge which would have enabled him to take the next step needed to make his idea successful. Had he not cut his schooling short, he would not have been obliged to stop at the critical point. It is a sad sight to see our employment offices thronged with young men of strong physique, robust health, and intelligent personality, hunting for work. They cannot keep a position long, because they have no reserve force to draw upon. Their foundations were weak, their preparation inadequate, and at every step they are made conscious of their shortcomings. Nobody cares to retain them in

their service, because they cannot do anything well or thoroughly.

CLOSE, CAREFUL OBSERVATION.

The Spanish have a proverb which says: "An unobserving man would go through a forest without seeing firewood." So some youths do not seem to see anything going on about them. The difference in the capacity of boys to absorb knowledge is astonishing One boy will work in a store for years, and know little about how the business is done; he doesn't keep his eyes open, or does n't see things, while another boy will learn most of the details of the business in three months.

We have known of a boy in a law office, for example, getting very little salary, who from three years of office work carried away so much knowledge of the actual methods of doing things and of law itself that, with comparatively little additional study at a law school, he was admitted to the bar. We have known other boys who remained in law offices for years, and carried away nothing but foolishness and small salaries. It is all in the boy. One boy is success-organized; he sees things, he grasps situations, and is all the time storing up knowledge, devising improvements and new systems of doing things. Another boy is just the reverse.

We once had in our employ a splendid young man, earnest, faithful, and honest, but he could never get up or on because he did not seem to have any capacity for absorbing knowledge. It seemed to be almost impossible to get new ideas into his head. He would do the routine work with the utmost faithfulness, was always on time, and was never idle, but he utterly lacked this capacity of growth and expansion from absorption.

We have also had other boys in our employ who seemed to take in every situation at a glance, and they would advance by leaps and bounds, as it were, simply because their minds were open to impressions and active in assimilating and applying knowledge. They looked upon business as a school in which they were bound to stand at the head of the class. They seemed to drink in useful facts as a thirsty person drinks water.

An ambitious boy realizes that to rise in the world he must know the business he has chosen through and through, from top to bottom. He keeps his eyes open; nothing escapes his attention; he is always alert, all the time absorbing, and reaching out for knowledge, experience, methods, and system.

He does not think so much of the little salary he gets as of the opportunity to learn his trade or profession. To be where he can observe all that is done, in close touch with the men at the head of affairs, where he can learn all the details, and where he can study and compare methods, and acquire the secret of his employer's success, — these things, he realizes, are worth many times more to him than his salary. He is satisfied with getting enough to live on, besides the chance to learn, to get drill and discipline. When he gets through at night, a shrewd, ambitious boy realizes that what he has carried away with his eyes during the day, what he has got by keeping his mind alert, and by his deductions as to the best methods of handling the business, are worth many times more to him than the few dimes paid to him for his day's work. He knows that, if it is in him, he will be able in a single day in the future to make more, perhaps, than his whole year's present salary.

It is knowing how to do things that is of value.

It is said that a skilled mechanic once sent in the following items in a bill for a small job:

For doing the work	$ .25
For knowing how	24.75
Total	$25.00

It was the knowing how that added value to his services, not the mere doing. It was the years of discipline, of dry details and drudgery, the years of learning the trade, with little compensation, that gave the value.

Hundreds of boys in this country to-day are bemoaning their small salaries and lack of opportunities, when they are right in the whirlpool of business or trade, the finest school possible for them. If they would keep their eyes open and their minds alert and learn to see things and absorb knowledge, they would no longer complain of "no chance," or say that luck is against them. They would realize that they have been set on the road to fortune, and that by sturdy trudging they can arrive in triumph at the goal.

JOHN A. McCALL.

XIV.

THE OPPORTUNITY TO LEARN.

The opportunity to learn is the opportunity to earn when you have learned.

Do not think much of the amount of salary your employer gives you at the start. Think, rather, of the possible salary you can give yourself in increasing your skill, in expanding your experience, in enlarging and ennobling yourself. A man's or a boy's work is material with which to build character and manhood. It is life's school for practical training of the faculties, stretching the mind, and strengthening and developing the intellect, not a mere mill for grinding out a salary of dollars and cents.

Men who have occasion to employ a large number of people and great manipulators of large enterprises know that the greatest investment they can make is in men. Many a young man with original force, creative power, is worth ten times his salary in his producing ability. In fact, his salary cuts but a small figure compared to his business-creating, money-producing value to the firm.

The great majority of men who succeed do their best work before they make their reputations. As a rule their greatest works bring but a small fraction of their true value. Many of the greatest artists, for example, have

sold their masterpieces for little before their reputations have enabled them to command prices. Millet sold his first paintings for a song. Many a great writer has parted with his best books or best manuscripts for a mere pittance with which to obtain bread and butter. Milton sold "Paradise Lost" for fifteen pounds. Supposing an author, conscious of great power, but who has not yet been recognized, should say to himself, "I am not going to do my best work in my next book; I will reserve the superior touches until I get my reputation. I shall probably not be able to get more than five hundred dollars for the book I am working on, and what is the use of making it worth ten hundred dollars?" No, he must be willing to expend thousands of dollars' worth of effort to make his reputation, to get as full value as possible for his book. The beginnings of Hawthorne's literary life illustrate most forcibly the hard road that the literary genius has to travel before he wins a reputation. Hawthorne contributed his "Twice-Told Tales" to a magazine called "The Token," and received between two dollars and three dollars apiece for them. It was not until he wrote "The Scarlet Letter" that he received due recognition. Perhaps the most trying period in a man's life is when he is conscious of power, conscious of doing the work of a master, and yet has not made his reputation. He knows he has flung his life into his work, that he has stamped it with superiority; and yet he is conscious that he is not known, and his work, however meritorious, has no commercial value. Thousands of young men and young women in this country to-day are working as clerks, stenographers, private secretaries, and as assistant managers, who are perfectly conscious that they get but a small part of what

they are really worth. But they should not forget that they are learning how to do the thing, learning the trade, or profession, or occupation, so that when they become managers, or superintendents, or get into business for themselves, their experience will be invaluable.

This is where so many young people make a fatal mistake, in begrudging over-service which they render and for which they get no recognition or pay. It is just this over-service, this working overtime, — this doing more than you are paid for, — that will probably become the most valuable step in your career. The boy who always watches the clock, who complains if he is asked to do a thing which is not strictly within his duties, who says to his associates: "I don't propose doing more than I am paid for, I don't propose that my employer make money out of me by doing the work which belongs to somebody else, I will just do what I am paid for and no more," —this boy is never advanced; he never gets up in the world. The boy who finally wins is the one who has the reputation of doing more than he is paid for. Everybody about him knows whether he is a shirk or whether he is earning his salary several times over, and he will not remain in obscurity very long if he is willing to do anything that comes to hand that will help the work along, whether it belongs to him or not. The very fact that he is holding his situation, that he has not been asked to give it up to some one else, may be proof that his employer thinks he is doing really more than he is paid for. He may be retained because his employer sees a future for him.

As an illustration of what "doing more than you are paid for" and "working overtime" can do for a man,

we print the following from an exchange: "In the seventies, John A. McCall, President of the New York Life Insurance Company, then a young man with a wife and two children, received an appointment in the New York State Insurance Department in return for work done for his political party. When he entered upon the duties of his position, which was that of clerk at twelve hundred dollars a year, he dropped politics and attended to business. This fact did not save him from being marked for dismissal when a Republican insurance commissioner was appointed to succeed the Democrat under whom Mr. McCall held office. Things looked pretty black for the young clerk. Out of his salary he had been able to save little or nothing after providing for his family, and the prospects for getting another place were almost hopeless. But the fact that he was going to lose his job did not interfere with Mr. McCall's conviction that he ought in the meanwhile to earn the salary he was still drawing. The new insurance commissioner, in passing the Capitol late at night, noticed on a half a dozen occasions that lights were still burning in a room of the Insurance Department; this made him curious, and he concluded to investigate. Going upstairs, he found young McCall bending over ledger and record, and working as though his term of office were to extend forever.

"'How is it you are working here so late, when everybody else has gone home?'

"'Well, there is a lot to do, and when I go out I want to leave everything cleaned up.'

"'Was it you who was here last night and the night before, and the night before that, burning the State's gas?'

"'Yes, I was here.'

"'Are you in the habit of working nights?'

"'Whenever it is necessary.'

"'And have been in the past?'

"'When there has been work on hand, I have thought it a good scheme to get it out of the way, because it proves troublesome if I let it accumulate.'

"'H-m!' grunted the new commissioner. 'I am glad to see that somebody is anxious to earn his salary. Good-night.'

"The next day the Republican commissioner saw the Republican Governor, and said: 'I guess that fellow McCall is all right. He is the sort of chap I want, even if he is a Democrat.'

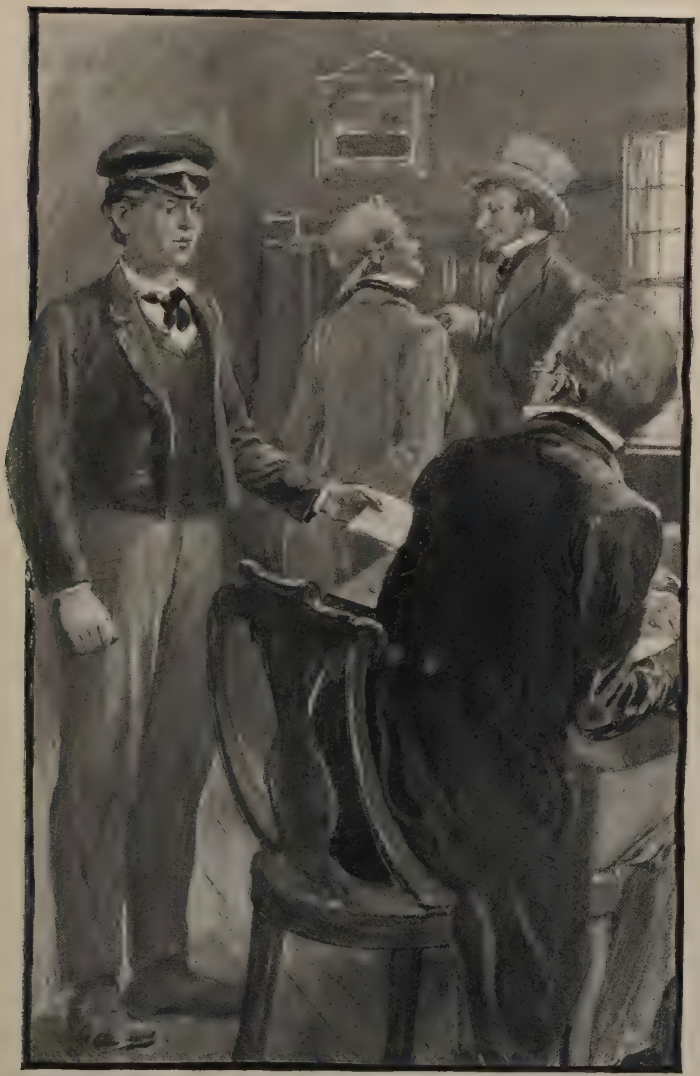
"As a result, the notice to Mr. McCall, advising him that his services were to be dispensed with, was withdrawn, and he remained in the Insurance Department in various successive capacities until 1883, when he was appointed by Governor Grover Cleveland as insurance commissioner. After his term expired he accepted an offer from the Equitable Life Insurance Company, and when the New York Life was reorganized he was, by a unanimous vote of its directors, elected president."

The hardest work the writer ever performed was for thirteen dollars a month His employer used to tell people that he had in his employ a young man who did the work of two ordinary men. But the writer was not after the salary so much as to learn to do the work skilfully, efficiently, because he knew that there was advancement for him somewhere, at some time, and he wanted to be ready for it. Many a boy or young man leaves a position because he thinks he is not getting salary enough, even when it is right along the line of his ambition, and

perhaps takes up something else because it offers a little more temporary salary, but which cramps his ambition and dooms him to mediocrity and disappointment. The great thing is to get into the right line, to be sure you are on the right track. If you do not get the salary you get the experience, worth many times the recompense attached to it. It is the opportunity that counts. Opportunity is everything: the chance to learn all the "ins" and "outs" of the business, to profit by the experiences of your employer so that you may avoid pitfalls, losses, disappointments and failures yourself when you get into business.

A few days ago an applicant for a position told the writer that he had been working for fifty dollars a week, but that he was glad to give it up and accept seventeen dollars and a half, because of the opportunity which he saw in the future, the opening he could make for himself. The privilege of being where you can grow, the consciousness of daily development, of opportunity for increased skill in the line of your ambition is of untold value. Your weekly wages may measure but a small part of your real salary, which is growth, development, experience, opportunity for enlargement and for learning the secrets of power in the business.

Your work, be it ever so humble or poorly paid, is your great opportunity to carve your life-statue from the rough marble given to you. The salary you receive, compared with the real value of your work to yourself, if it be done in the proper spirit, is as are the chips which fly from the sculptor's chisel to the angel which he calls out of the formless marble. Your week's endeavor is the calling out of the lines of grace and beauty in your life-statue. The money you receive in exchange for your



ROBERT C. CLOWRY AS MESSENGER BOY.

services at the beginning of your career is but an incidental feature of a temporary arrangement. The opportunity to make yourself larger and nobler, more competent and skilful, is the main thing to be considered. You can draw from the faithfulness of your work, from the high purpose which animates you in its performance, a recompense so munificent that the sum your employer pays you will seem ridiculous beside it. You are working for him on gross material, but your real work, that which will tell now and through all the years to come, is upon — yourself.

Under the old-world apprentice system, no matter how ambitious, how eager, or how competent a boy was, he could not advance till the full term of his long trade-bondage had ended, and then promotion to any high post generally came with advanced age. How different it is in this new world of opportunity, where a boy who is quick-witted, has a clean-cut mind, and uses his eyes and ears can absorb in a comparatively short space of time a knowledge of business which it has taken his employer, perhaps, half of a long life to attain in the hard school of experience. What comparison can there be between a paltry salary and the training a youth receives in the life-school of a large business establishment? Where else can he learn such valuable lessons? Think of the thousands on thousands of dollars his employer expends in trying experiments that, after all, may fail. He has paid out many a large sum in learning his lessons, but the boy in his employ, if he is quick and observant, can master them all free of charge. Was there ever any school so valuable to him as this? Where else could he learn such lessons in economy, in foresight, in sagacity, in management, and in finance, — lessons which may save him from

ruin when he shall start in business for himself? He is gaining knowledge all the time at his employer's expense, — knowledge which will be invaluable to him in after life.

Do you think that kings of business like Andrew Carnegie, John Wanamaker, Robert C. Ogden, Charles M. Schwab, and other lesser powers in the commercial world would have attained their present commanding success had they hesitated and haggled about a dollar or two of salary when they began their life-work? If they had, they would now probably be working on small salaries for other people. It was not salary, but opportunity, that each wanted, — a chance to show what was in him, to absorb the secrets of the business. They were satisfied with a dollar or two apiece a week, hardly enough to live on, while they were learning the lessons that made them what they are to-day. No, the boys who rise in the world are not those who, at the start, split hairs about salaries.

"The one who brings to his occupation a loyal desire to do his best," says Bourke Cockran, "is certain to succeed. By doing the thing at hand surpassingly well, he shows that it would be profitable to employ him in some higher form of occupation, and, when there is profit in his promotion, he is pretty sure to secure it."

Often we see bright boys who have worked, perhaps for years, on small salaries, suddenly jumping, as if by magic, into high and responsible positions. Why? Simply because, while their employers were paying them but a few dollars a week, they were paying themselves vastly more in the fine quality of their work, in the enthusiasm, determination, and high purpose they brought

to their tasks, and in increased insight into business methods.

Col. Robert C. Clowry, president of the Western Union Telegraph Company, by working six months for nothing as a messenger boy, and for experience and capability rather than salary in later days, fitted himself for present honors. Bismarck really founded the German Empire when working for small pay as secretary to the German legation in Russia, for there he secured a knowledge of statecraft and learned what Germany needed. He worked so assiduously that his government prized his services more than those of the German ambassador. If he had earned only his salary, he might have remained a clerk and Germany a tangle of petty states. History is made by men who work for results and self-development.

A millionaire merchant of New York told me the story of his rise. "I walked from my home in New England to New York," he said, "where I secured a place to sweep out a store for three dollars and a half a week. At the end of a year I accepted an offer from the firm to remain for five years at a salary of seven dollars and a half a week. Long before this time had expired, however, I had a proposition from another large concern in New York to act as its foreign representative at a salary of three thousand dollars a year. I told the manager that I was then under contract, but that, when my time should be completed, I should be glad to talk with him in regard to his proposition." When his contract was nearly up, he was called into the office of the head of the house, and a new contract with him for a term of years at three thousand dollars a year was proposed. The young man told his employers that the manager of

another house had offered him that amount, a year or more before, but that he did not accept it because he would n't break his contract. They told him they would think the matter over and see what they could do for him. Incredible as it may seem, they notified him, a little later, that they were prepared to enter into a ten-year contract with him at ten thousand dollars a year, I think it was, and the contract was closed. He told the writer that he and his wife lived on eight dollars a week in New York, during a large part of this time, and that, by saving and investments, they laid up $117,000. At the end of his contract he was taken into the firm as a partner, and became a millionaire.

Suppose that this boy had listened to his associates, who probably said to him, many times: "What a fool you are, George, to work here overtime to do the things which others neglect! Why should you stay here nights and help pack goods, and all that sort of thing, when it is not expected of you?" Would he then have risen above them, leaving them in the ranks of perpetual employees? No, but the boy who walked one hundred miles to New York to get a job saw in every occasion a great opportunity, for he could not tell when fate might be taking his measure for a larger place. The very first time he swept out the store he felt within him the ability to become a great merchant, and he determined that he would be. He felt that the opportunity was the salary. The chance actually to do with his own hands the thing which he wanted to learn; to see the way in which princely merchants do business; to watch their methods; to absorb their processes; to make their secrets his own — this was his salary, compared with which the three dollars and fifty cents looked contemptible. He

therefore put himself into training, always looking out for the main chance. He never allowed anything of importance to escape his attention. When he was not working, he was watching others, studying methods, and asking questions of everybody he came in contact with in the store, so eager was he to learn how everything was done. He told the writer that he did not go out of New York City for twelve years; that he preferred to study the store, and to absorb every bit of knowledge that he could, for he was bound some day to be a partner or to have a store of his own.

XV.

HOW SHALL I GET A POSITION?

A good many years ago a young stranger from the West who was anxious to become a journalist, but was without friends or influence, appealed to Samuel L. Clemens (Mark Twain) to help him to a position on some metropolitan newspaper. Mr. Clemens, who had ideas of his own about how to get a situation, replied as follows:

"If you will obey my instructions strictly I will get you a situation on a daily newspaper. You may select the paper yourself; also the city and the state."

Back came a grateful answer from the young man, naming the journal of his choice, and promising that whatever his benefactor's instructions might be he would obey them to the letter. Then Mr. Clemens wrote in this wise:

"Almost any man will give you a situation if you are willing to work for nothing. The salary will follow presently. You will only have to wait a little and be patient. Therefore,—

"You are to apply for work at the office of your choice. You are to go without recommendations. You are not to mention my name, nor any one's but your own. You are to say that you want no pay. All you

want is work, — work of any sort. You are so tired of being idle that life is a burden to you. All you want is work, and plenty of it. You do not want a penny's worth of remuneration. You will get the place, whether the man be a generous or a selfish one.

"When you have got it, do not sit around and wait for others to find work for you. Keep watch and find it for yourself. When you cannot find it, invent it. This will make you needed friends among the members of the staff. When you see a thing that is worth reporting, go to the office and tell about it. Soon you will be allowed to put such things on paper yourself. Thus you will drift by natural and sure degrees into regular reporting, and will find yourself on the city editor's staff, without any one's quite knowing how or when you got there.

"Meantime, though you may have made yourself necessary, possibly even indispensable, you are never to mention wages. You can afford to wait, for that is a matter that will take care of itself. By and by there will be a vacancy on a rival paper. Some reporter of your acquaintance will speak of you, and you will be offered the place at current wages. You will report this good fortune to your city editor. He will offer you the same wages, and you will stay where you are. After that, when higher pay is offered you on another paper, you are not to take the place if your original employer is willing to keep you at a like price."

The young man, though much surprised at their character, faithfully followed Mr. Clemens' instructions. He got the situation for which he applied, — that of general utility man, — and within a month was on the city editor's staff. Before the end of the second month he was offered a salaried position on another paper. His

employers duplicated the offer, and he remained with them. His salary was twice raised by the same process during the next four years. Then he became chief editor of an important daily in the South, and he still holds that position. Five other young men who subsequently applied to Mr. Clemens for aid were furnished with the same letter of advice, followed it, and found the positions they were seeking. One of the five is now chief leader writer on one of the most widely known and successful daily journals in the world. He has never served but the one employer. The same man pays his large salary to-day who took him, an unknown youth, at "nothing and find himself," less than twenty years ago.

Chauncey M. Depew's ideas of how a young man can best get a situation and keep it are charged with hopeful common sense. "A pleasing address and an air of self-reliance," said he, "are often worth more to an applicant for work than a dozen letters of introduction and testimonials. When he has secured the position, he has only to display industry, good sense, and confidence in himself, and advancement is only a question of time." Mr. Depew cited the case of James H. Rutter, as proof of his assertion. Rutter was a poor boy, who lived somewhere on the line of the Erie Railroad. He found employment as a clerk, or sort of freight and baggage agent, at a country station, and within a month revealed that the place and the man were suited to one another. That was in the earliest days of the road. Some of his doings which indicated talent attracted attention, and he was promoted. Then he was put in charge of the freight traffic centering at Dunkirk. There he revolutionized the methods then prevailing, brought order out of chaos, and was regarded by the Erie management as a young

marvel. They advanced him until he was in control of the freight traffic of that road, and then he displayed a generalship, which, although it was costly for the Vanderbilts, gained the admiration of the old commodore, so that he said: "That is a young man whom we must have." He tempted Rutter away from the Erie road with a salary of $15,000 a year, and created a new office for him in the Central system, which was called general traffic manager. One day Rutter called upon Commodore Vanderbilt and spoke of a matter of extraordinary difficulty and importance respecting some freight arrangements, and then he asked the commodore what he should do.

"Jim," said the old man, "what does the New York Central pay you $15,000 a year for?"

"To manage its freight business."

"Well, do you expect I am going to earn your salary for you?" replied the commodore.

Rutter turned and left the room. He went out and acted on his own judgment; acted with unerring foresight, and was soon promoted to the vice-presidency. Later he succeeded William H. Vanderbilt as president of the New York Central Railroad system.

"Rutter was hired," said Mr. Depew, "to manage the freight business of the Central. He was expected to manage it. If he did not do it, some one would be hired who could."

And this remark points a moral for every young man who is anxious to find a situation and to keep it.

HOW SHALL I KEEP A POSITION?

Mr. Carnegie says: "The most valuable acquisition to his business which an employer can obtain is an excep-

tional young man. There is no bargain so fruitful to him as this."

By the exceptional young man, Mr. Carnegie means the one who is always looking out for his employer's interests. It is the young man who keeps his eyes open, who is always trying to make suggestions for improvements in the business which will be helpful to his employer. He is always studying for some better way, some simpler, more efficient way of doing things.

The exceptional boy or young man is the one whose main ambition is to help along the business, to further his employer's interests in every possible way. The exceptional young man is the one who stays after hours during the busy season to help out wherever he can. The exceptional young man is he who, when an emergency arises in the concern, makes valuable suggestions for meeting it. The exceptional clerk is the one who suggests a practical way of settling a doubtful account. He goes and sees the customer, instead of cutting him off and bringing a suit against him and thereby ruining him; he finds out just how he is situated, and suggests that leniency and encouragement and patience will not only enable the firm to get the money, but will save the young man from failure.

The exceptional young man is the one who tries to settle difficulties arising among the employees without rupture, who is always trying to avoid friction, to keep peace and harmony in the firm. The exceptional young man is the one who tries to be helpful to the other employees, to encourage the dull boy or the boy who cannot seem to get hold of the business; to give a word of cheer to the discouraged.

The exceptional young man is the one who is always

on the alert for business and for anything which would be of benefit to his employers. The exceptional young man is the one who is so polite and attentive and obliging to his customers that everybody wants to deal with him. The exceptional young man is the one who makes friends for the firm, who adds dignity to the house.

The exceptional young man is the one who looks upon his employer's interests as he would upon his own. The exceptional young man is the one who looks upon his vocation as an opportunity to make a man of himself, an opportunity to show his employer the stuff he is made out of, who is always preparing himself to fill the position above him.

The exceptional young man is the one who studies his employer's business, who reads its literature, who is on the watch for every improvement which others in the same line have adopted and which his employer has not, who is always improving himself during his spare time and preparing for larger things.

The exceptional boy is the one who does not say: "I was never paid to do that, I don't get salary enough to work after hours, or to take so much pains." The exceptional young man is the one who never leaves anything half done, but does everything to a finish.

XVI.

PROMOTION COMES FROM EXCEPTIONAL WORK.

Charles M. Schwab is one of the most interesting figures in the great world of business, where so many young men are striving to reach the goal of success. His marked rise from a stage-driver in the mountains of Pennsylvania to the head of the most massive combination of capital and industry that the world has known marks him as a man of force of character and resource, whose example should prove an inspiration and stimulus to young men starting out in life.

Let those who would follow in the footsteps of Mr. Schwab remember this: he was not looking for a large salary at any time in his career, but his aim was to improve every chance. When he worked for the Carnegie Steel Company as a day laborer, he said: "If I get a chance, I mean to be the president of this concern some day. I will show my employer that I am anxious to earn promotion. I am going to do more than I am paid for, — more than is expected of me." With this wonderful spirit of determination, he possessed also cheerfulness, kindness, and gentleness. Can any one wonder that such a rare combination should succeed?

Mr. Schwab had a poor start in life. His school edu-

cation was of the ordinary kind, and, at fifteen years of age he was driving a stage that ran into the mountain towns from Cresson, Pennsylvania. Two years later he was working for two dollars and fifty cents a week. But he was always looking for a chance, and a little later it came. Men were wanted to drive stakes for an engineer corps engaged in building the Carnegie Steel Works. One dollar a day was offered. Schwab got the chance to earn that dollar a day and took it. A short time afterwards he became an engineer, and then the chief engineer. At twenty-five he was the superintendent of the Homestead works, and at thirty he was in charge of both. At thirty-nine he is the president of the United States Steel Corporation.

When Mr. Schwab took his place beside his fellow-laborers, it was with the belief that he was more than a laborer; for he felt that he was a leader. He did not put the slightest faith in the theory that great institutions are detrimental to a young man's future, and that, therefore, he should become discontented and linger by the wayside until fate or politics should change the country. He knew that with determination, hard work, and a persistency that never lets go, he could become a factor in the world. His life-story is not only fascinating, but also extremely useful from the standpoint of example. His career has forcibly illustrated the dignity of labor. He has introduced a beautiful, cheerful optimism into his work, and has done everything so thoroughly that he has always been in demand for something a little higher up. There have been no great jumps in his career, for every step has been a logical and well-earned advance.

As a rule it is the employee who does something out

of the ordinary, something which the others associated with him do not do, who is promoted quickly, sometimes even over the heads of those who have been in the business much longer than he has. He takes more pains with his work, does it more rapidly, shows more interest in his employer's affairs, evinces more intelligence and originality in his methods, or in some other way especially commends himself to his employer's attention as one worthy of promotion.

Employers are not blind to what is going on around them, and though they may often seem unobservant, they are always watching those under them. They know who shirks, who watches the clock, who clips a few minutes here and there from his employer's time, who comes a little late in the morning and goes a little earlier in the evening; in other words, they keep thoroughly posted in regard to the work and general conduct of their employees.

Every employer appreciates faithfulness and reliability, and soon learns to know those whom he can trust and those he cannot. No matter whether he has seen a clerk shirk his duties or not, if he is a shirker he instinctively feels it. This is perfectly natural, and quite in keeping with the manner in which we estimate those with whom we come in daily contact. There are many who, though they may not lie to or deceive us, yet because they habitually do these things, we instinctively distrust them. Something tells us that they are not quite reliable. In the same way an employer reads the character of his employees. He knows those who will shirk when they get an opportunity; he can pick out those who will work while they feel they are being observed, but who will dawdle when the master's eye is not

upon them, and are not absolutely reliable. A laborer who will not, under any circumstances, neglect his work, who is faithful to his duty whether his employer is around or not, is always appreciated. Absolute reliability in an employee is indispensable, if he expects to advance. No employer likes to be surrounded with those in whom he lacks confidence. He wants to feel that, whether he is present or absent, the work will go on just the same; that, if anything, his assistants will try to be more faithful when he is away.

The employee who advances rapidly is the one always on the watch to promote his employer's interests, the one who tries in every way possible to supplement him, to make his work lighter, to carry out his plans.

Therefore, faithfulness, absolute reliability, a single eye to the employer's interest, and close, careful industry are the keys to promotion.

DON'T WAIT TO BE TOLD.

If you would advance rapidly in your position, or get on faster in the world, don't acquire a habit of waiting to be told what to do. Anticipate the wants of your employer. Use your common sense and ingenuity in trying to solve the problems that come up from day to day. Nobody ever advances who constantly waits for directions. It is the man who decides promptly and with precision, without being told what is to be done, and then does it, who gets on in the world.

A habit of doing nothing without orders or directions is paralyzing to one's faculties and death to individuality and originality. Don't labor under the delusion that to imitate the actions and methods of those above you is all that your position requires. Original work commands

attention, and will be of great service in helping you to advance in your position, or in directing work of your own. The valuable employee is the one who anticipates the needs of his position, and attends to them before he is told.

Keep your eyes wide open for the things which need to be done, and do them before you are asked to. You may think that actions which are not prompted by the presence of your employer will never be heard of by him. Put aside this delusion. There are innumerable ways in which an employee's habits of work are brought to the attention of your employer; and in the near future the right person will be sure of reward.

SELFISHNESS IS A BAR TO ADVANCEMENT.

The youth who is stingy with his services, who is a "minute boy," who watches the clock for fear he will do a little more work than he is paid for, who does not study his employer's interests and suggest improvements simply because he is not paid for it, who is mean and ungenerous to his fellow-employees, who is constantly telling them that they are foolish to do this or that which does not come directly in their routine of duties, — such a youth, no matter how able or how well educated, will never advance.

His selfishness will forever bar his promotion. Many a youth who wonders why he does not get on faster would be surprised if he were told by his employer that it is because of his selfishness. Generosity of service, tolerance, and good will toward others, and absence of jealousy or envy of competitors are qualities which every employer admires, and they often have quite as much to do with advancement as ability.

SLIPSHOD WORK AND SLIPSHOD CHARACTER.

We often see a five-thousand-dollar man in a one-thousand-dollar situation, and wonder why it is so. That is, we often see a young man with splendid abilities and fine education; a man who, in many respects, is much superior to the manager or foreman over him, yet who is kept down by some bad habit, some little weakness, or some slight defect somewhere. Young people do not seem to realize that the strength of a chain lies in its weakest not in its strongest link. We are all apt to be proud of our strong links, and are constantly trying to make them stronger; but we are sensitive about the weak ones; we do not like to dwell upon our deficiencies. Consequently, the weak links grow weaker and weaker, until they finally break. Many a young man has been kept down by what probably seems a small thing to him, — lack of accuracy. He cannot be depended upon to do anything quite right. His work always needs "going over" by some one else. He cannot be relied upon. He half does things. How many bookkeepers are getting small salaries in poor situations, because they lack accuracy; their figures cannot be depended upon. For this reason, they would be practically worthless in a bank or other large concern. They may be able in other respects, and well educated, but this single defect mars their usefulness and destroys their chances of success. In many instances, young people do not try to do their work as well as it can be done, because they get small pay. They do not realize that doing careless, indifferent work makes careless, indifferent characters. They do not know that their whole destiny is locked up in the character of their work, that the very structure of the

mind may be ruined by the pernicious habit of half doing things.

Then, again, people soon lose confidence in slipshod workers; they are never trusted. Botched work is usually associated with a botched mental, and even moral, make-up. We are supposed to be all of a piece, and are judged by samples of what we do. George Eliot, in "Middlemarch," was drawing a picture from life when she described the gradual collapse of Mr. Vincy's prosperity, from the time he began to use the cheap dyes recommended by his sham religious brother-in-law, which were soon found to rot the silks for which he had once been so famous. On the other hand, the man who, like Adam Bede, always drives a nail straight and planes a board true, is the one whom men employ at good wages, and who is the maker of his own fortune.

The men who have worked for immortality have done their work as well as it could be done. The Athenian architects of the Parthenon finished the upper side of the matchless frieze as perfectly as the lower side, because the goddess Minerva would see that side also. An old sculptor said of the backs of his carvings, which were out of all possible chance of inspection, when remonstrated with for being so particular about them, "But the gods will see them." Every one of the five thousand statues on the cathedral at Milan is as rich as if God's eye were upon the sculptor.

> "In the elder days of art
> Builders wrought with greatest care
> Each minute and unseen part,
> For the gods see everywhere."

TO NEGLECT YOUR WORK IS TO NEGLECT YOURSELF.

Slipshod work always means a slipshod man or woman. Unless you put the best of yourself into whatever you do, your character will deteriorate. Nobody has confidence in the man who half does things. Banks do not want his notes. No one wishes to leave property in his care. He is never wanted upon important committees. In fact, he is at a discount in every community.

Take a look into the home of a slipshod woman, — a woman who half does things, — and see how the contagion has spread to all the children. Slackness, half-finished work, confusion, disorder, and discomfort are everywhere visible. The children of such a home will carry the contagion farther; they will take it into their work; their character, their success, their happiness will be blighted by the inherited taint.

A habit of half doing things, or of doing them in a slipshod manner, will soon leave its demoralizing mark on the character. The mind soon becomes accustomed to low ideals, and little by little the fine edge of conscience is blunted.

If the characters of criminals, of tramps, and of the great army of unemployed and side-tracked people were to be analyzed, it would be found that most of them have been accustomed to half do things. It is very seldom that a person who does whatever he undertakes to do as well as it can be done, who does not slur over his work, is out of a situation, unless he possesses some other serious character defect. It is a fact that, although there are hundreds of thousands out of employment, almost every great concern in the country is constantly on the lookout

for better employees, better clerks, more careful bookkeepers, better stenographers, better everything. It is more difficult than one would imagine to find employees who are thoroughly conscientious in their work, who do everything they attempt to do to the very best of their ability, and who are resolute in their determination not to slight anything.

When an employer wishes to promote any of his clerks, he looks for the one who does his work in the most complete and satisfactory manner. This is usually the great test of fitness. Every employer dislikes slipshod and slovenly methods. He wants orderly, systematic, painstaking employees.

If we were to ask employers all over this country what, in their opinion, is the greatest impediment to the advancement of young people, I believe the majority of them would say: "The habit of half doing things." This is a slipshod age. "Poorly done," "half done," "done in a careless manner," is written all over modern life. Buildings fall down almost before they are completed, clothing comes to pieces before it is half worn out, because not half made; and all through mercantile and professional life the same slipshodness is visible.

The man who is never quite sure of anything — who thinks, guesses, or imagines about the amount or the distance, who comes somewhere near, but never is quite certain of anything — rarely gets very far in this world. It is the accurate man, the painstaking man who is exact, who attains to the highest success. The boy who half learns his lesson, who skims through his examinations, who is slovenly in his habits, lacks system and order, who does things in a half-hearted way, is almost sure to be a failure in life. The habits formed in boyhood char-

acterize the man. He is continually looking for something, and never knows exactly where anything is. He never knows where he stands. His books are inaccurate, and he cannot tell whether he is solvent or not. He is a little late at the bank; his paper goes to protest and he loses his credit; and so he goos on, blundering all through life. Such a man is not only a failure, but he demoralizes everything and every one about him. His employees fall into his slovenly ways, and never think it worth while to do anything just right, because their employer does not do so himself. They become careless, inaccurate, and habitually negligent. These defects and weaknesses permeate the whole establishment, until, finally, the man's business goes to ruin. Then he is unable to trace the blame to its true source, but bemoans himself as a victim of ill luck.

DOING THINGS COMPLETELY.

I wish it were possible to impress upon young people the importance of doing everything to a finish, of doing the smallest thing as well as it can be done. Those who early in life acquire this habit will always enjoy that peace of mind, that peculiar sense of contentment and satisfaction which can only come from the consciousness of doing things completely. No reward is comparable to the inward assurance that we have done our best. The man or woman who half does things does not realize that hurry "not only spoils work, but spoils life."

If I could give but one word of advice to those who are trying to get on in the world, I should say, "Constantly cultivate a love of excellence." It is surprising how the mind and character expand and grow upward by the application of this stimulus. Nothing has more to do with

forming a strong character and ability of a high order than constant cultivation of a love of excellence, a determination to do to a finish whatever we undertake. It is not enough to do a thing pretty well; it should be done as well as it can be done. "Oh, that is good enough!" has been the unsafe stone in the foundation of many a life which has caused the building to topple. A habit of incompleteness formed when young is the secret of innumerable failures. Cultivating an upward tendency in all that we do, and holding steadily a high ideal in the mind is a perpetual stimulus to do things better and better, a daily incentive to a love of excellence.

There is a great satisfaction in doing things just right. It is a perpetual tonic to feel each night that you have not been slurring things during the day, that you have done everything you attempted just as well as it could be done. This sense of completeness, of things well done, has a most salutary influence in strengthening the character, and bringing all the faculties into harmony, in qualifying us for better and higher work. I should advise a youth starting out in life to adopt the motto, "Perfection to the finish." This should be the motto of the young, for its adoption early in life may mean all the difference between success and failure.

People laughed at Stradivarius for spending months and months in making a violin. They thought he was throwing his time away. But to-day a "Stradivarius," wherever found, is worth from five to ten thousand dollars, or several times its weight in gold. Everything that has immortality stamped upon it has been done in the most painstaking and careful manner.

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great

influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into a habit of half doing things. The world wants your best, and you should resolve early in life never to give anything but the best of which you are capable. Put your best thought, your best work, your best energy into everything you do. Make up your mind that you will never do anything by halves, no matter what others may do. Your life is worth too much to be thrown away in half doing things, or botching anything you undertake.

XVII.

SHALL I GO INTO BUSINESS FOR MYSELF?

Millionaires seem to take delight in advising young men to go into business for themselves after they get the first thousand dollars. This seems very natural advice for a millionaire to give, but is it always best?

In these days of trusts and monopolies, when everything tends to great centres and enormous establishments, when the great fish eat up the little ones, when wealthy men are becoming wealthier, and poor men poorer, one should be extremely cautious about advising young men and young women to go into business with their little, hard-earned savings.

Not every youth has the executive ability, the strength of mind, the moral stamina, the push, to conduct business successfully for himself and stand his ground.

Much may be said in favor of working for a salary, especially at a time when everything is pusher or pushed, when the great majority of those who go into business for themselves ultimately go to the wall. The salaried man is not harassed by the fear of failure, the embarrassments, the perplexities, and the wear and tear of business life to which the proprietors are subjected.

Many men who maintain elegant establishments on the fashionable streets of New York and other large cities

are salaried men. Many of them own magnificent city and country homes, own their yachts, keep fine horses, and apparently enjoy themselves better than many who have their business establishments.

SOME PRINCELY SALARIES.

It is estimated that two thousand men in New York City alone get salaries of $25,000 a year or more apiece.

John A. McCall, President of the New York Life Insurance Company, has never been engaged in a single business enterprise on his own account, and yet he is earning $50,000 a year. Thirty years ago he began his struggle with the world as a clerk at Albany, N.Y., on a salary of $60 a month.

John E. Parsons gets a salary of $50,000 a year as attorney for the Sugar Trust. When he merged the different refineries into one big concern he received a fee of $250,000, the largest single business fee we know of.

It is said that Chauncey M. Depew gets a salary twice as large as that of the President of the United States. When he was in private practice he did not make one-tenth part of what he gets from the New York Central & Hudson River Railroad Company. His connection with the Vanderbilts has undoubtedly given him opportunities for making money outside, which he never would have had independently. This is true with many who work on salaries.

PERILOUS VENTURES IN BUSINESS.

It is an extremely trying and dangerous time to go into business independently. The tendency in all kinds of business is towards centralization. This ruins every

year scores of small concerns which have but little reserve capital. It looks as if, ultimately, all kinds of business in large cities may be centralized in enormous establishments, and the small concerns have to drop into obscurity. Take, for instance, the mammoth department stores, where almost everything which is wanted in the home can be found in one establishment.

Take the book and drug departments in these large emporiums. The proprietors simply set off departments in the interior of the store; and, inasmuch as they do not make a specialty of books, for instance, they are not obliged to keep up so great a variety as the book dealer, pure and simple; but they can select the books and publications which have a popular sale and, as it is only a department and not an establishment with proprietors, head clerks, etc., they can undersell the regular dealers who are obliged to keep many books which are rarely called for and upon which, in the end, there is very little profit. In other words, the department can be conducted with very much less rent, without an expensive frontage on the street, and by a superintendent only, in place of a proprietor and a superintendent. The same principle applies to a drug department, or to any one of many others. Hundreds of little periodical and other stores in our large cities, which used to be carried on by mothers of families with the help of the children, have been swallowed up by the large stores.

Years ago a merchant in New York made a specialty of Dent's gloves, made in England. He had built up a large business in this one specialty, when the proprietors of one of the larger New York concerns bought the entire output of the Dent factory and ruined the small dealer. It is needless to multiply instances; people

who live in large cities see these things every day and cannot help understanding that the tendency is for large establishments to swallow small ones.

FIRST COUNT THE COST.

For this reason I should hesitate a long time before advising a young man to go into business for himself, especially along the lines where centralization has become so powerful.

Thousands of young men draw their little all from the savings bank, which represents years of toil and sacrifice, and go into business for themselves, only to meet with failure in the majority of cases.

In these days of extensive advertising, when everything is pushed right to your door; when a single firm spends more money for an advertisement in one daily than many a young man's entire capital; when department stores pay very large salaries to the men who dress their show windows to attract customers, and every conceivable device attracts the eye of the passerby; when art galleries and waiting rooms and restaurants and musicians even are kept in these establishments for the benefit of customers, what are the chances of success for the young man with only three or five thousand dollars, who starts a business of his own in a large city, almost under the eaves of a mammoth department store?

Let a young man count carefully the cost and the chances before he embarks for himself with his little all. Let him study the great department stores if he thinks of becoming a merchant, let him talk with the men in charge of departments who, perhaps, have been financially ruined themselves by this very firm. It is well

known that large concerns employ thousands of men who have failed themselves and who are unable to cope with the intense competition of the day.

Far be it from me to discourage any young man from conducting his own store or factory; on the contrary, I would encourage both young men and young women to go into business for themselves whenever it is possible to do so without too great risk; but it would not be right not to point out the rocks and shoals which have wrecked so many adventurers on the sea of trade.

REASONS FOR BRANCHING OUT.

There are many reasons why it is a positive duty for young men to branch out for themselves whenever it is possible; for, as a rule, young men who dare to venture develop stronger characters, more stamina, and greater independence than the young man who works for a salary. To be in business for one's self usually means a broader mind, a larger view of life. The constant struggle to make both ends meet, to adjust means to ends, the constant stretching of the mind to meet emergencies, the effort to guard against failure in hard times or panics, the perpetual struggle to keep one's head above water, the constant need of watchfulness, the determination never to swerve a hair's breadth from the right, nor to misrepresent goods, nor to lie about quality, even to pay expenses — all these things tend to develop character.

When a man works for others, unless he is very remarkably constituted, only a part of his powers are brought into action. He is not obliged to study and think and plan how to keep his business going. When he leaves the office or store in the evening his cares and responsibilities cease until he returns next day. The

financing of the institution does not trouble him. His planning faculties are not called into action; he does not learn the art of seizing opportunities by being obliged to be on the watch for them; he does not develop originality or executive power; he does not grow.

Business is a great educator. It develops forethought and self-sufficiency. A young man cannot lean upon others when he is conducting his own business. There must be no more walking on crutches. He must stand upright, be self-sustaining, self-dependent, or sink back into his former subordinate position.

Continued employment in the service of others, in many instances, tends to cripple native capacity. Men and women do not reach their highest development under restraint. There must be freedom before one's life blossoms out into its greatest power and beauty. Freedom of action, freedom of thought, freedom of expression are essential to the largest growth.

It is not because of greater opportunities to amass a fortune that I would advise young men to go into business for themselves, but because such a course develops a man more. Have you never noticed how a clerk, or some one who has been working for years for others, improves and expands — how his powers unfold, *how he grows* — when he goes into business for himself?

If, as is usually the case, he has little or no capital to begin with, a young man who starts on his own account is constantly being called upon to exercise his judgment, his executive ability, his power to forecast events. Every faculty is on the alert. Every resource is taxed to its utmost to bring about the best results.

In fact, the greatest school of life, that which excels the college or the university, is this perpetual struggle

to get on and keep up in the world. Here is where power is developed, where manhood is born.

Of course, there is this also to be said in favor of the young man who goes into business with small capital: the fact that he has earned his little capital means that he is likely to be more alert for opportunities, that he will be more watchful for a chance to better his condition, more careful to make the most of what little he has and not to lose it. The fact that he has energy and push and determination to get to the front, to succeed at all hazards, adds enormous power to his little fund, which the same sum of the millionaire's capital can never possess.

As a rule, the young man who manages his own business is obliged to make every dollar do the greatest possible execution. As a soldier in battle, when reduced to his last few cartridges, must be doubly careful in his aim, must be sure to make every shot tell, so such a young man must make every dollar count.

Then again, everybody wants to help the young man who is trying to help himself. Many people respect his struggles, and will not only trade with him, but will send their friends to him, will advertise him; so that the youth who has the qualities of success in him, the tact to make himself known, and the personal qualities which will attract business, if he is a good buyer, a shrewd calculator, is honest, industrious, and gets into the right location, even with enormous odds against him, usually has *more than a fair chance* of succeeding, even with small capital.

XVIII.

"JUST GETTING ALONG."

"Oh, just getting along," "just making a living," "holding my own,"— such are the replies young men frequently make when asked how they are progressing. Practically, this is a confession of stagnation. "Merely holding one's own," "just getting along," or making a bare living, is not making a life.

It may not always be possible for you to increase your income or better yourself materially, but it is always possible to keep adding to the real riches of life.

If each to-morrow is to find us farther than to-day, it must be an advance on yesterday. We must bring an enthusiastic spirit, an outreaching effort of mind and heart to everything we do. Our work will reflect this mental attitude. Such a spirit will render it impossible for us not to do more than hold our own.

The great deeds of the world, the triumphs of the race, have not been accomplished by men who were content to hold their own merely or "just get along." They were dominated by their purpose, filled with an overmastering enthusiasm which swept everything before it, as a mountain torrent sweeps aside or overleaps every obstacle that would bar its progress.

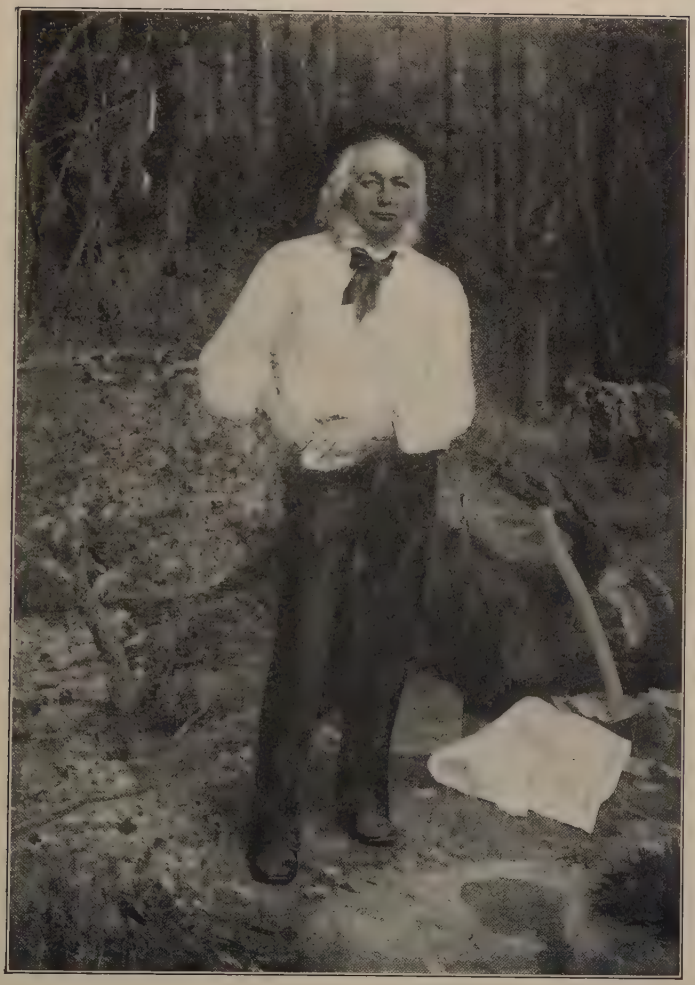
Think of an artist starting out to paint a great picture

in an indifferent, half-hearted sort of way, satisfied to put forth only a small part of his energy, content to "just get along" each day. Imagine a poet attempting to write an immortal poem, an author attempting to write a book that should live, or a scientist trying to cope with an intricate problem, by the solution of which he hoped to bless humanity, working in a listless, careless, indifferent manner.

LUKEWARM WATER WILL NOT OPERATE A LOCOMOTIVE.

Horace Greeley said that the best product of labor is a high-minded workman with an enthusiasm for his work. For such a man there is life, hope, and a large future. He cares not for difficulties; they but increase his determination to move forward. "Just getting along" is no part of such a man's vocabulary. He grows, he moves ahead each day by sheer force of will, even though it be only a small distance. But he moves; that is the main thing. He palpitates with life and energy that will not let him remain satisfied with merely holding his own.

Go to work as Ole Bull went to his violin. People marvelled at the *maestro's* power over his instrument. They forgot that away back in his infancy almost he had fallen in love with a violin. They did not think of a boy only eight years old who would steal out of bed at midnight and risk a whipping from an irate father, while he tried to make his precious little red violin reproduce the melody that haunted him. Even when he became a man he used to talk to his violin, caress it, and then breathe his very soul into it. The instrument responded to his slightest touch, and with it he swayed multitudes, as forests are swayed by the tempests; he



HORACE GREELEY.

(By Permission of the "New York Tribune.")

lulled thousands to gentle moods, as the fragrance of soft winds among flowers soothes the body to rest.

Without this passionate devotion to his life-work would Ole Bull have triumphed over his father's punishments and opposition, over poverty, illness, and almost inconceivable obstacles, until he became the greatest violinist of his time?

Lukewarm water will not take a locomotive anywhere. It would never generate enough energy to move a locomotive an eighth of an inch. A young man whose effort and determination reach no farther than the lukewarm stage will be as flat a failure, no matter what his ability, as would be the best locomotive boiler in the world if the water it carried were not kept constantly at the boiling point.

WAITING TO BE AROUSED.

Many people never get fully awakened. Go into a large store or factory and watch the people work. Many of them look as if they were not fully masters of themselves; they are but partially aroused, mere dwarfs of the possible man or woman. They have never discovered their powers. Having found that they can get along with a moderate degree of activity, they are content to do so, using the least possible physical and mental effort.

The same thing is true with most of the other people we meet in life,— they seem to need a few sharp words from some friend to put them in full motion. They do not know their own capabilities. They have never made a tour of investigation and discovery to see what continents of power they really have, but are content to cultivate their little islands of energy here and there,

just enough to provide for their daily wants. They dwell in the valleys, and never climb to the mountain-tops to take a wide view of themselves and the possibilities around them.

No youth ever amounts to much until he is thoroughly in earnest, until all his powers are brought into play, until he feels that his work counts in the grand total of human effort, and is indispensable to the highest, fullest results.

Some people, however, are natural dependents. They do not chafe under restraint. They feel lost if thrown upon their own resources. They have no self-reliance. They must lean upon others, must have others do their thinking and planning. They have not developed self assertion, or individuality. Indeed, many of them have a talent for self-effacement. They shrink from responsibility, and crave the advice, direction, and protection of others.

THE INCOMPETENTS.

All occupations and avenues of endeavor are overcrowded to the indolent, the nerveless, and the incompetent. There is no room anywhere for a lazy man without sufficient ambition to enable him to rise. The world is looking for the man who can produce results, the leader, the aggressive man, and the man who has a purpose. No field is overcrowded for the original man who can think for himself and is not afraid of hard work. The young men who are crying that there is no chance, that the trusts have ruined their opportunities, would not succeed anywhere.

The cry of overcrowded positions is a bugbear only to the weak and the incompetent. Those who feel the

power within them to make their place in the world never give "no chance" as an excuse for inaction.

DON'T BE A SECOND-CLASS MAN.

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be a first-class man and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class can't be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or, if you don't, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high-priced for the occasion. For work that really amounts to anything first-class men are wanted.

Many things constitute second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.

Everybody knows the things that make these second-class characteristics. Boys smoke cigarettes to be smart and to imitate older boys. Then they keep on because they have created an appetite as unnatural as it is harm-

ful. Men get drunk for all sorts of reasons; but, whatever the reason, they cannot remain first-class men and drink. Dissipation in other forms is pursued because of pleasures to be derived, but the surest consequence is that of becoming second-class, below the standard of the best men for any purpose.

Every fault you allow to become a habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honor, position, wealth, and happiness. Carelessness as to health fills the ranks of the inferior. The submerged classes that the economists talk about are those that are below the high-water mark of the best manhood and womanhood. Sometimes they are second-rate or third-rate people because those who are responsible for their being and their care during their minor years were so before them, but more and more is it becoming one's own fault if, all through life, he remains second-class. Education of some sort, and even a pretty good sort, is possible to practically every one in our land. Failure to get the best education available, whether it be in books or in business training, is sure to relegate one to the ranks of the second-class.

As to the calling which you follow in life, and as to your position as a business man, there may be many things that will affect the one or the other; but in all things that relate to essential manhood you are the only one having full control over it, and you alone can decide the question whether or not your manhood shall be rated as first-class.

ASPIRATION AS A SUCCESS-WINNER.

There is always hope for a youth who aspires, who has a real affection for goodness, a longing to be better and to do better; who does right because he loves to, whose very soul yearns for the atmosphere of the good, the pure, and the true.

Somehow, everybody loves an aspiring soul that looks up, that longs for the light, that shuns darkness, that loves harmony and purity, and shrinks from discord and ugliness. Aspiration — the longing for the good, the beautiful, and the true — purifies the mind, clarifies the faculties, sharpens the intellect, and gives unity, purpose, and direction to the life. An aspirer does not dissipate his energy as does a groveller. His singleness of aim gives purity of purpose, and his transparency of character adds power to the life-energy; it gives confidence, and makes his success easier.

KEEP YOUR IDEAL IN SIGHT.

One reason for the failure of young men and women who start out in active life with warm sympathies and great expectations is because they generally drop the high standards they set for themselves, and lose sight of their ideals.

The models held up before them in their school-days, which made such deep impressions on their minds when they were dreaming of their future and planning the noble things they should do, gradually, in the stress of life, fade from vision and become dim in memory.

New ideals of a more commercial character take possession of the mind. Lofty sentiments give place to the pursuit of wealth or position, and the young aspirant for

success finds himself gradually changing — or, rather, those who know him notice the change, for it is so gradual he does not appreciate the transformation himself — into a hard-headed and not overscrupulous man of business, or a sycophantic and insincere politician or office seeker.

CONQUER YOUR PLACE.

The only place a man can ornament, the only one in which he can do himself credit, is the one he conquers, the position he masters by the force of his character, that to which he has attained by his own persistent effort.

What good will a position do you which you have not conquered? Suppose your father puts you in a place above others, a position which, perhaps, some of those others have fairly won by years of faithful, efficient service, — of what advantage will it be to you if you cannot dominate the situation, and are not able to hold it by right of merit? What sort of figure will you cut in your own eyes and in the eyes of those over whom you are placed, when your ignorance and incompetence are constantly putting you at a disadvantage?

It is a pitiable sight to see the son of a rich man boosted into a place because his father owns the store, or has stock in the concern, when there are scores of young men under him who have fought their way inch by inch, and are infinitely better fitted to fill the position than he is. If he has a spark of right feeling, he cannot but feel contempt for himself. He must realize that he is, in some sort, a thief, if he considers that he is not only monopolizing a position which really belongs to some one who has worked years to obtain it, but that he is also

trying to hold something he has never earned, — that he is occupying his place, not by merit, but by favor. How can he retain his self-respect when he knows that he is strutting in borrowed plumes, that he does not deserve what he is enjoying? The consciousness that those under him have only a feeling of contempt for him must not only embarrass him, but also make him feel small and mean.

Remember, those of you, especially, who are impatient and uneasy at your slow progress, that the very strength and efficiency which will enable you to fill adequately the positions which you aim at, and the power to hold them with credit to yourselves when you have succeeded in attaining them, are generated on the way up from the bottom to the top. The successive steps to them are the *gymnasia* which develop the muscle requisite to stand there and maintain your balance. Nothing is of any real value to you which you do not get by your own efforts, and do not hold by virtue of merit.

DON'T TALK OR THINK LIMITATIONS.

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary to your well-being and moral and spiritual growth. Think large things for yourself; for God did not set for you the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor and will remain so, the chances are ten to one that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? Enlarge your horizon; be gener-

ous to yourself in thought and ambition. The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, comfortable, happy, and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow limits. "As a man thinketh in his heart, so is he."

XIX.

THE TIMID MAN.

THERE is something sublime in the youth who possesses the spirit of boldness and fearlessness, who has proper confidence in his ability to do and dare.

The world takes us at our own valuation. It believes in the man who believes in himself, but it has little use for the timid man, the one who is never certain of himself, who cannot rely on his own judgment, who craves advice from others, and is afraid to go ahead on his own account.

It is the man with a positive nature, the man who believes that he is equal to the emergency, who believes he can do the thing he attempts, who wins the confidence of his fellow-man. He is beloved because he is brave and self-sufficient.

Those who have accomplished great things in the world have been, as a rule, bold, aggressive, and self-confident. They dared to step out from the crowd, and act in an original way. They were not afraid to be generals.

There is little room in this crowding, competing age for the timid, vacillating youth. He who would succeed to-day must not only be brave, but must also dare to take chances. He who waits for certainty never wins.

No youth can hope to succeed who is timid, who lacks

faith in himself, who has not the courage of his convictions, and who always seeks for certainty before he ventures.

It is natural for the world to believe in men who believe in themselves, who have confidence that they can accomplish things. It is the positive personality, the man who believes that he is equal to the emergency, who gains the confidence of others.

"Nature arms each man with such faculties as enable him to do some feat impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality, as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me she distinguished me from my fellow-men. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet, since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile, as well as disastrous, to try to

mold ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation congressman, or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself — be original. Don't be a negative copy of any one.

NEVER WAIT FOR THE CROWD.

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do. He does not ask advice of everybody he knows, or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies, plays the game with the cards he has, and does not ask for an impossible hand. He does not complain because obstacles appear in his path; and, when he comes to them, he goes through them, not over them or around them. He never whines or grumbles; he simply keeps to his task, and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently, — to jump into deep water, as it were, and swim or sink. The man who acts boldly wins the confidence of the world.

GETTING OUR DOMINION.

Man was made to lead, to rule, to dominate. There is nothing cringing, sneaking, or apologizing in the normal being made by God. A weak, discouraged, disheartened, discordant being is no more the man God made than is the harshest jargon sweet music.

Man was made to hold up his head, to assert his God-given birthright, — to be a man. Success is as much his normal element as water is the normal element of a fish. He was not made to live in an atmosphere of doubt, to be haunted and dogged through life by fear and uncertainty.

Slavery, a life of servitude or objection, is no man's normal state. The normal man exhales force from every pore; his very presence carries power; he wins his victory before he strikes a blow; his eye and his bearing carry conviction; he conquers even in silence.

Let us be masters of circumstances and surroundings, not their slaves. Let us fight poor, weak, sick thoughts as enemies of happiness and success. The thought that one is a victim of circumstances, that his success and happiness depend on chance, — the habit of looking on one's self as a poor, miserable, fallen creature, — is demoralizing to mind and body, and absolutely destructive of all noble character-building.

No man achieves anything worthy until he learns the power of conviction, — until he feels that he can accomplish something if he wills it strong enough and long enough.

The world stands aside for the man who has a programme, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

Stoutly affirm your ability to do what you undertake. Every affirmation strengthens your position.

One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play; to assert stoutly the possession of whatever you lack. If you are deficient in courage, staying-power, pluck, or determination, learn to assert vigorously

these qualities as your own by a divine right. Be thoroughly convinced that they belong to you, — that you should possess them and that you do. Then you will strengthen your success-position wonderfully.

Grant had this positive quality — a firm conviction that he could accomplish whatever he undertook. There was nothing negative in him. He did not stop in the midst of a great crisis to consider if failure were possible; he did not doubt, but constantly affirmed, and was always on the positive side.

It is the positive Lincolns, Washingtons, and Grants who achieve results. The positive man is wanted everywhere, — the man with the plus qualities of leadership. He is fearless, courageous; his conviction is born of the consciousness of strength.

Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Stoutly affirm that you can do the thing. The moment you harbor a doubt of your ability, that moment you capitulate to the enemy.

Every time you acknowledge weakness, deficiency, or lack of ability, or harbor doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of your success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of a man will never rise higher than his confidence.

XX.

THE IMPORTANCE OF SELF-CONFIDENCE.

MEN who succeed in their undertakings are those who set their faces toward their goal and stoutly affirm and reaffirm their confidence in their ability to reach it. There is everything in keeping one's self up to the success standard and maintaining in all its dignity and integrity one's confidence in his power to accomplish the work undertaken.

Thousands of men go down, after several consecutive reverses, because they lose heart. They decide that luck or fate is against them, and that it is of no use to try further.

You will notice that the man who does not lose his courage or his determination when he loses his property gets on his feet again infinitely quicker than the man who loses heart; in fact, there is not much chance for the man whose courage fails. When he loses his grip, as a rule, he loses his climbing qualities, and simply drifts. A dead fish will float with the stream, but it takes a very lively one to swim against a strong current.

If we could analyze the cause of all the failures in the world, we should find that loss of confidence had more to do with these failures than the loss of property.

Outside of character itself, there is no loss so great

as that of self-confidence; for, when this is gone, there is nothing to build upon. It is impossible for a man to stand erect without a backbone, especially when he has much weight to carry.

Nothing can keep a man down when he has grit and determination. Imprison him, and he will produce a "Pilgrim's Progress" on the twisted paper used as a cork in a milk jug. Take away his eyesight, and he will write "Paradise Lost," as did Milton; or the "California and Oregon Trail," as did Parkman; or he will become postmaster-general, as did Fawcett, or will do some of the thousand things which it is in the undismayed man to do. It is as impossible to imprison energies as it would be to bottle up steam. Self-confidence makes men gods whose wills must be obeyed.

ACT AS IF YOU WERE SUCCESSFUL.

There is everything in assuming the part or character you desire to play in life's drama. If you are to take the part of a successful man, you must assume the mental attitude, the outward mien, of a successful person — must put yourself in his place, as it were.

A keen observer can pick out a successful man on the street by the way he carries himself. If he is a leader, every step, every movement indicates it; there is assurance in his bearing, he walks as if he were master of himself, as if he believed in his ability to do things, to bring about results. His self-confident air is an index of the success he has attained.

On the other hand, it is easy to pick out the failure. There is no decision in his step, his uncertain gait indicates lack of confidence in himself; his dress, his bear-

ing, everything points toward incompetence. His shiftlessness is pictured in every movement of his body.

There is nothing uncertain, nothing negative in the make-up of the successful man. He is positive to the backbone. He does not need bolstering up; he can stand alone. Like Hercules, he has conquered the moment he looks upon you.

It is not so much what he says as what he does not say: his very silence carries power. You feel that there is a large reserve back of everything he says or does.

General Grant said very little, but no one could be with him five minutes without feeling that he was in the presence of a great character.

Webster did not impress his hearers half so much by what he said as by the feeling he inspired of the mighty reserve he could marshal to the front in case of necessity.

On the other hand, the man who has never accomplished anything, the man who lacks confidence in himself, has no reserves. He always impresses you as a man pushed to the wall, as one who has said his last word and put forth his last effort.

It is wonderful what a power self-confidence has to marshal all the faculties and unite their strength in one mighty cable. No matter how many talents a man may possess, if he be lacking in self-confidence, he can never use them to the best advantage; he cannot unify their action and harmonize their power so as to bring them to bear effectively upon any one point.

In order to succeed in life, it is just as necessary to have self-trust as to have ability; and if you do not possess the former, one of the best means of acquiring it is to assume that you already have it. Carry yourself with

a self-confident air, and you will not only inspire others with a belief in your ability, but you will come to believe in it yourself.

WHEN THE STORE IS EMPTY AND THE BILLS ARE FALLING DUE.

When customers do not come and the shelves are creaking under the weight of unsold goods, when clerks are standing around idle, while rents and heavy bills are falling due, a merchant's soul is tried, and temper and business capacity are tested to the utmost. Then we can see what kind of man he is, and of what mettle he is made. If he is cross and disagreeable and loses his temper over trifles which he would not ordinarily notice; if he finds fault with everybody and everything, and intimates by every act and word that he blames his employees for the hard times, we may know that he has not learned the supreme lesson of life — self-control under fire.

It is easy to be pleasant and agreeable when the sun shines, when business is prosperous, and everything goes our way; but when business is dull, when bills are maturing and nothing coming in to meet them, when difficulties, perhaps disaster and ruin, are staring one in the face, it takes courage and sterling character to be buoyant, to look cheerful, and to have a smile for everybody. When everything you have in the business world seems slipping from you, and you are losing the financial and commercial standing it has taken you years to build up — in spite of all your efforts to stem the tide — it taxes your philosophy, and even your spiritual nature, to be serene and cheerful even in your home.

But it is in such an extremity as this that a business

man should, if ever, be calm and collected. A cheerful face, a hopeful, confident air, and a determination to make the best possible out of the situation have often tided a man over a crisis in his business, when the least exhibition of moroseness, anxiety, or doubt would have precipitated the ruin he was so anxious to avert. Employees are quick to detect doubt, anxiety, or fear in their employer. If he is downhearted and discouraged, his mood will communicate itself to every one who works for him. The customer, in turn, will be affected by the gloomy atmosphere of the store, and will go elsewhere. Thousands of concerns have gone down during panics or periods of business depression simply because the owners did not know how to control themselves or to conceal their doubts and fears in regard to the condition of their affairs. Discouragement is the great destroyer of ambition. It must be crushed and eliminated as if it were a plague.

DON'T TALK HARD TIMES.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men become chronic grumblers and fault-finders. Times are always hard with them. Other men get into a pessimistic rut, and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant, and requires encouragement and sunshine.

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise

above depressing influences. Look for the bright side of things, not the dark and gloomy side.

The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their callings, are the ones who are sought after. It is as natural to try to avoid disagreeable, unpleasant people as it is to try to escape from the clouds and shadows into the sunlight.

The man who would win must carry in his very presence an air of assurance, the certainty of a conqueror. People admire a confident man. They can trust him. They hate doubt or vacillation. It is the balanced man that wins, not the one who goes about as if he did not, himself, believe that he could win if he had a chance. It is the strong, aggressive character that creates enthusiasm and radiates confidence.

XXI.

THOSE WHO ARE BORN TO CONQUER.

Some men seem born to conquest. Wherever they are they dominate and command the situation. These natural victors have great self-confidence; they know that they are able to overcome obstacles, that achievement is their birthright. They go through life taking it for granted that they shall control their surroundings; they are convinced that there is but one power in the universe, and that they are a part of that power. They act as if they had their trolley pole upon the great trolley wire of infinite power, and that they are equal to any task, no matter how great. They have grasped the truth that there is no limit to the universal strength, and that their power of achievement is bounded only by the limit of their confidence.

Such people are optimistic; they never doubt or hesitate; they have no anxiety about the morrow; they do not worry, and are not over-anxious; they feel that they can do the things they undertake, and do them well. They are the people who accomplish the great things of the world; the giants, who turn neither to the right nor the left, who do not go over obstacles, but through them, and are always equal to the occasion.

A man of this stamp, who has a firm conviction that

there lies within him such native strength, such ability to do things, who has a passion for achievement and is thoroughly convinced that he has vigor and courage, will seldom fail. He needs only to remember that whatever he does must be governed by right.

Fear of failure or lack of confidence in one's ability is one of the most potent causes of failure. The youth who expects to get on in the world must make up his mind that, come what may, he will succeed. He must have a firm conviction that he was made for success, that success is his birthright, a right of which he cannot be deprived by any combination of adverse circumstances.

The greatest artist in the world could not paint the face of a Madonna with an image of depravity constantly held in his mind. You cannot expect to be loved if you surround yourself with an atmosphere of hatred, envy, and jealousy, and for the same reason you cannot succeed if you surround yourself with an atmosphere of doubt.

ENCOURAGEMENT HELPS SELF-CONFIDENCE.

If teachers and parents could only realize the infinite possibilities they can bring within the reach of the child, by impressing him at the outset with faith in himself, in his power to succeed, it would revolutionize our civilization. If you are a teacher, try to impress success-thoughts upon your pupil. Teach him that he is a success-acorn, and that the Creator intended him to unfold into an oak, — not a gnarled or dwarfed oak, but a magnificent giant of the forest that will furnish shade for man and beast and timber for a ship or a house. Impress upon the child your faith in him; tell him that

you expect great things of him in the future, and charge him not to disappoint you.

A few encouraging words as to the writer's possible success, from his teacher in the academy, have never ceased to have an uplifting and inspiring influence upon his life. Goldsmith owed much of his success to his teacher; for, when everyone else had despaired of his amounting to anything, when on all sides he was spoken of as a "dunce," the teacher still encouraged him by word and action. Through his teacher's faith in him, he became one of the world's celebrated poets. Thousands of men in this country owe their success almost wholly to the inspiration which came from the confidence of parent or teacher or friend in their ability; and, when discouragements crowded upon them, and they were almost ready to give up, the thought of the disappointment of those who believed in them and had faith in their success spurred them on to renewed efforts.

We little realize how we can assist our friends by constantly encouraging and suggesting healthy thoughts to them, believing in them, and inspiring them at every opportunity.

The greatest help does not come from money or other material aid. A warm grasp of the hand, a cheering word or thought, an expression of sympathy and encouragement will not only help our friends, but will react upon ourselves. The giver is often helped more than the receiver.

STRUGGLES GIVE SELF-RELIANCE.

Travellers tell us that wild plums and berries attain an average of sweetness and flavor in Alaska which is entirely unknown in our milder climate. A mountain

oak, which stands alone and has withstood the storms and tempests of centuries, becomes stout and mighty, because it has to wrestle with the wind and soil for its life, while the sapling in the forest, always shielded by its neighbors, and never compelled to buffet with the elements, is a weakling. Its roots have never been forced to struggle deep down into the earth and clutch the rocks.

A youth born and bred in the midst of luxury, who has always leaned upon his parents, and has never been obliged to fight his way up to his own loaf, who has been coddled from his infancy, is like a sapling. A youth who, perhaps, has been an orphan since babyhood, and has had to struggle for an education and a place in the world, has developed a fibre as strong as that of a mighty oak. His roots have struck deep; they have drawn nourishment and strength from the soil of adversity, and they sustain him in reverses of fortune amidst the tempests of panic and in great emergencies, where weaklings would bend and fall to earth. The giant is made strong in wrestling with obstacles. Power is the resultant of the forces overcome. The savage believes that he receives the strength which he overmasters in his enemy, and this very belief adds to his physical powers. In a more real and salutary sense we gain the strength we overcome; poverty and difficulty and hardships, when conquered, lend the force they formerly exercised in opposition to their conqueror.

MAN IS MADE TO SUCCEED.

It is estimated that it takes at least twenty-eight years to bring the human body with all its faculties to the highest state of perfection and vigor.

If the Creator of the universe takes more than a quarter of a century to develop this, the greatest of His works, how mighty and vast must be the purposes for which He has designed it!

The human machine is full of arguments to prove that it was intended for a long life and for wonderful accomplishment. It is an intricate piece of mechanism packed full of details, each one a convincing reason why man should succeed. Everywhere throughout this perfect system there are the most marvellous devices for the adaptability of means to ends.

Failure, like disease, is abnormal. Nothing is more depressing than holding for years the thought of defeat, or that you are unlucky and are not intended for success as others are.

That success is the normal condition is shown by the fact that it is a great health tonic. People who have been in delicate health for years, upon suddenly or unexpectedly achieving some signal success, immediately improve in health. The mind reacts upon the body, and there is a rebound from the old depressed condition, to the vital, the normal, the healthy. Holding a success-thought brightens your outlook and scatters your spectres of doubt and fear, and sends an electric current of hope and power through you that will revolutionize your possibilities and transform you into a new being.

Activity is as natural to man as harmony to music. His whole anatomy was made for achievement. Every nerve and fibre in him, every brain cell, every function, every faculty is fitted for high purposes, and points to success as his natural goal. The Creator made man a success-machine, and failure is as abnormal to him as discord is to harmony.

God never made a man for failure. We are success-organized, success-tuned, achievement-planned.

The Creator never made a human being to live in poverty or wretchedness; there are all indications and proofs possible that man was made for happiness. There are ten thousand reasons for this wrapped up in his constitution, in his physiology, in his environment. Prosperity, abundance, and affluence are parts of man's inheritance.

In this land of opportunity it is a disgrace for a healthy man to live in abject poverty. It is a libel upon his character, a disgrace to civilization. Failure and poverty are diseases unknown to the man made in the image of the Creator.

XXII.

SUCCESS IN ONE'S OWN ESTIMATION.

It is not an easy matter to gain the applause of the world, but it is infinitely easier than to gain the unqualified approval of one's self. Yet no man can be accounted successful until he has won his own respect, — the approval of his conscience.

There is no escape from self, and to be compelled to dwell perpetually in a gilded chamber of pretence, and hear the undertone of falsity in every bit of praise, is a most demoralizing as well as most unhappy condition.

What are place and wealth and power, the hollow mockery of sycophancy, the fawning subserviency of insincere followers, when the soul itself condemns, or withholds its approval?

Success in one's own estimation is the greatest possible success. Many a man who is very successful in the estimation of others, and much envied and sought after, stands condemned before the bar of conscience as a miserable failure, a hollow sham, the very reverse, it may be, of what he tries to appear.

To be self-approved, — to win the yea and amen of one's inner self, — this is success, indeed. Self-approval gives a satisfaction and peace beyond the power of wealth or fame to bestow. This it is which enables men

and women to endure the greatest privations without murmuring, to be happy even behind prison bars.

The consciousness of living a false or double life, even though we have the good opinion of others, will in time undermine the strength and shatter the nerves of the strongest. And somewhere, somehow, the mantle of pretence will be torn aside, and the pretender, like the daw who flaunted for a time in the borrowed feathers of the peacock, will be held up to the scorn and ridicule of those whom he has tried to deceive.

Whatever his vocation or station in life, the thing which each should strive for most earnestly is the unqualified approval of his own soul. This will outweigh all honors, all riches, all fame, and will give us that power and courage which will enable us to outride in safety all the storms which may assail us on life's voyage.

The victor, the man who wins in life's battle, wears an air of confidence that shows superiority in his very expression. His bearing imparts force, and gives a sense of power. The expression of the vanquished, of the loser in life's battle, is that of doubt, of lack of confidence; there is no assurance in his step, no aggressiveness in his mien. Which face do you wear? Do you want to conquer or to be conquered?

THE PRICELESS BIRTHRIGHT.

As a spring can never rise higher than its source, so one can never attain a greater success than he believes he can. Absolute confidence in one's ability to succeed is an indispensable essential to the highest achievement.

When you have found your niche, — when you realize that you are working along the line of your strongest faculties instead of your weakest, — do not allow any-

thing to divert you from your choice. No matter what difficulties may arise, no matter how much harder than you anticipated your work may be, do not waver or turn back. Stand firm by your choice. Remember that there are times in every career when the thorns are more plentiful than the roses. It is at such seasons that your manhood must assert itself, that the strength of your purpose must be proved. Do not, however dark or discouraging the outlook, admit the possibility of defeat. Set your face toward your goal, and stoutly affirm and reaffirm your confidence in your ability to succeed. This keeping one's self up to the success standard, and maintaining, in all its dignity and integrity, one's self-sufficiency to accomplish the thing undertaken, is proof of a strong character.

Never permit any one or anything to undermine your self-confidence. Never admit to yourself, even in thought, that there may be a possibility of your failure. This constant affirmation, this persistent dwelling upon the possible, or plus, phase of success, and never admitting the negative, will tend to strengthen, to render impregnable, the great purpose, the one unwavering aim, which brings victory.

Many fail because their self-confidence becomes shaky; they allow people to inject their doubts and fears into their minds, until they become uncertain of themselves, and ultimately lose altogether that buoyant faith in their ability to succeed without which no great thing ever was accomplished.

What though you are poor, or your environment unfavorable: these things should incite you to greater effort. Stoutly deny the power of adversity or poverty to keep you down, constantly assert your superiority to

your environment, believe firmly that you were made to dominate your surroundings, that you are the master and not the slave of circumstances, and conditions will soon improve. This very domination in thought, this assumption of power, this affirmation of belief in your ability to succeed, the mental attitude which claims success on the highest plane as an inalienable birthright, will strengthen the whole nature, and give wonderful power to the combination of faculties which doubt, fear, and lack of confidence undermine.

Many a man has accomplished his object by this determined adherence to faith in his ability to succeed, when everything but his determination and confidence in himself has been swept away. One should cling to this priceless birthright as he would cling to his honor.

Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will soon change inhospitable conditions and unkind environments to favorable paths to success and happiness.

XXIII.

PERSONAL CAPITAL.

THERE is a certain kind of capital that a youth in entering business must furnish for himself or he will never have it — as health, knowledge, probity, common sense.

"Fine sense and exalted sense," says Addison, "are not half so useful as common sense." Learning and genius are most excellent and desirable things; but the practical, unpretending man, gifted with plain common sense only, is far better equipped for the battle of life than the scholar or genius without it. The scholar may dream and theorize, and raise up beautiful visions of the ideal state to which it is possible for man to attain; the genius may discover hidden secrets of nature, chain the lightning, and reach out even to other planets; but, without common sense, the faculty which reduces visions and hypotheses to practical solutions of the problems of every-day life, the greatness of their natural gifts would be of little avail, so far as real progress is concerned. No matter what treasures of knowledge you may have stored away in your brain, or how numerous and varied your talents, unless they are backed by that sturdy common sense which knows how to marshal your forces and practically apply your knowledge, you will always be at

the mercy of circumstances, dependent upon others, perhaps, for the necessaries of life. There is a volume of meaning packed in the pithy old German proverb, "Keep your eyes fixed on the stars, but do not forget to light the household candles by the way." Although we are apt to regard common sense as one of the most ordinary and commonplace of all endowments, it is in reality one of the least common. People are constantly making mistakes, losing ground, and hindering their own progress for lack of a little common sense. Instead of acquiring it by experience and observation, they go stumbling on, spoiling their chances of success, blaming circumstances or environment or fate for their misfortunes, when, in reality, the responsibility rests entirely with themselves. They are blind to the value of common sense.

As with common sense, so it is about other characteristics. A man's best opportunity is in his self-development. Thousands of young people in this country are hunting for good chances, and seem to think they have very little to do with the good opportunity themselves except to discover it. But no matter where you go, no matter who your ancestors were, what school or college you have attended, or who helps you, your best opportunity is in yourself. The help you get from others is something outside of you, while it is what you are, what you do yourself, that counts. A habit of depending on self, a determination to find one's resources within one's self, and not without, develops strength. Crutches were intended for cripples, not for able-bodied young people; and whoever attempts to go through life on mental crutches will not go very far, and will never be very successful.

CARRY YOUR WEALTH WITH YOU.

The greatest riches — in fact, all the wealth that is of real value — must centre in yourself. You must be rich within, not outside of yourself; rich in the things that financial panics, fluctuations of trade, accidents by flood or fire, dishonesty of business associates, or errors of judgment cannot rob you of. Your greatest investment must be self-investment — investment in health, in courage, in kindliness, in nobility of manhood or womanhood.

Whoever you come in contact with should be conscious of your wealth; its influence should radiate from every pore; it should look out of your eyes; it should exhale fragrance in your speech; it should manifest itself in your deeds; it should shed warmth, light, and comfort within its radius; it should enrich your whole community. Real riches should be like the wealth of the rose, which flings out its beauty and fragrance to every passer-by. There is no stinting of its favors, no reserve of selfishness; all it has it gives. This is true wealth.

THE BEST INVESTMENT.

It is astonishing how many young people, who are extremely anxious to succeed, start in life by throwing away the capital which should bring them a rich future. Each normal human being has, at the beginning of his active career, a definite amount of capital in brain power, in nerve force, in physical endurance, and in character possibilities. These are the most precious legacies which can come to one. To squander this capital, upon which all one's future depends, is a short-sighted policy indeed.

What, for instance, can compensate for the loss, or even the waste, of health-capital?

We are shocked when a young man dissipates, in riotous living, a fortune left him; yet, at the very same time, we may be throwing away capital more precious by denying ourselves the sleep which restores and freshens all of our powers, by wasting our time-capital, or by letting golden opportunities slip through our fingers unused — worse than wasted.

What can be more disastrous than wasting the most precious factor of success, — character,— flinging away the very jewel of the soul, and then expecting to succeed?

THE DECLINE OF INDIVIDUALITY.

One of the worst features of the concentrated life of modern times is the loss of individuality and personal characteristics.

We do not find in our national life at the present day the striking, strong individuality of early history. The hewing, polishing processes of modern civilization seem to grind away all of the sharp corners of individuality, and everything tends to assume a conventional form. People seem to be run in the same mold.

A strong, striking character is a rare thing in these days. The individual is lost in the mass. Cities grind away and erase independence. Unfortunately, there is many a man who seems to be content to be one of the crowd and not a leader of the crowd.

With some notable exceptions, newspapers lack individuality. Their opinions are impersonal, and the editors are lost. Few people know who writes the editorials or the leading articles. The days of Dana

and Greeley and Bowles seem to have gone forever. Nobody in particular is responsible for any opinion or policy. Everything is referred to the stockholders. Not only do the editors lose their individuality, but so also does every one who is connected with each paper.

Concentration in large centres is largely responsible for this. The dissemination of knowledge through newspapers, and the multiplication of books, magazines, and libraries, has added very materially to this unfortunate loss. The strength of a nation lies in the stalwart individuality of its citizens. When this is lost, civilization becomes insipid and powerless.

PERSONALITY AS CAPITAL.

A pleasing personality is of untold value. It is a perpetual delight and inspiration to everybody who comes in contact with it. Such a personality is capital.

Very few people ever come to your home, or ever see your stocks and bonds and lands, and interest in steamship lines, or corporations; but your personality you carry with you everywhere. It is your letter of credit. You stand or fall by it.

What indescribable wealth is packed into some fine, beautiful personality we meet now and then! How the character-millionaire dwarfs the mere money-millionaire! How poor and despicable does a man who gained his wealth in a questionable way appear before a superb personality, even without money-wealth! The millionaire of brains, of self-culture, puts to shame the man who has dwarfed and cramped his soul for his money-millions. How unfortunate it is that young people in our homes and schools are not taught the value and importance of personal wealth which they always carry with them.

We should never begrudge any expense, time, or effort within our reach which will add to our personal wealth, — which will enrich and beautify the character of those about us.

No matter how deformed your body may be, it is possible for you to throw such a wealth of character — of love, of sweetness, of light — into your face that all doors will fly open to you and you will be welcomed everywhere without introduction. A beautiful, sweet heart, the superb personality of the soul, belongs to everybody. We all feel that we are personally related to one who has these, though we have never been introduced to him. The coldest hearts are warmed, and the stubbornest natures yield, under the charm of a beautiful soul.

To be able to throw the searchlight of a superb personality before us, wherever we go through life, and to leave a trail of sunshine and blessing behind us; to be loved because we scatter flowers of good cheer wherever we move is an infinitely greater achievement — a grander work — than to pile up millions of cold, unsympathetic, mean, hard dollars.

XXIV.

WASTING OUR ENERGY-CAPITAL.

We start out in life with a definite amount of possible energy. We can spend it as we please; but even with the best intentions, many people use up a large part of their capital in worry, anxiety, or by fretting over non-essentials, — trifles which have nothing whatever to do with their success.

If we could only learn to control our thought-force, and to expend it where it is needed, instead of allowing it to ooze out or leak away in driblets on unimportant matters, what marvels we would accomplish.

In an average lifetime just think how much real energy, which might be turned into success-capital, has been wasted in useless expenditures and leakages! Some people spend half the power they generate in vain worry, anxiety, bickering, splitting hairs over irrelevancies. Much of our possible success-energy is wasted through fear, which, in all its phases, is the greatest enemy of the human race — fear of failure, fear that we shall come to want, fear of imaginary happenings which have no foundation in fact, dread of criticism, forebodings about the future, fear of misfortunes that may come to our friends, ourselves, or our business. How many promising lives have been wrecked by this gloomy phantom, fear.

How prodigal most young people are of their physical and mental forces! How little they appreciate their value!

On every hand we see young men and women squandering their vital energy as if a perpetual supply were insured, as if the fountain of youth would never run dry. They fling away their force as wastefully as the waters of a spring flood overflow into the surrounding country. But when the flood-tide of youth is past, when they begin to feel the dryness of age, they realize the preciousness of what they squandered so recklessly.

In some places, where the water supply is abundant in spring, the streams dry up completely in summer. The only possible way of securing power to work the mills in such places is to store the water of the spring floods by means of dams.

Even so the great floods of mental and physical force come to us in the spring of youth. The drain upon them begins in middle or later life. If men had a higher regard for their energy, there would be less occasion for the report that when they reach middle life employers cannot use them.

Anything which destroys mental vigor also destroys creative energy, without which adequate success is impossible. The man who squanders his vitality, whether it be by physical or mental dissipation, overwork, or indolence, loses his originality; and when he ceases to be original, he ceases to achieve. It may seem a little thing to a youth to sacrifice a portion of his sleep, night after night, for the sake of some form of entertainment, but he buys the indulgence, which he calls pleasure, at the cost of a certain amount of formative power.

The man who drinks does not realize that he purchases

the temporary gratification of his appetite at a price which, if seen objectively, would stagger him. If he could see, before he becomes its victim, the devitalizing forces which the drink habit sets in motion; if he could look into his brain and note the growth of the first tiny seeds of decay sown there; if it were possible for him to view through a microscope the corrosive action going on in his veins and arteries, sapping his blood and stealing the elasticity from his muscles; in short, if he could see himself being reduced gradually from a vigorous human being to the physical and mental level of jellyfish, he would shrink in horror from the sight.

The vacillator, the man who swings back and forth like a pendulum, never taking a firm, independent stand on any question, not even on those which affect him most deeply, depletes by his vacillation his mental force to such an extent that he becomes incapable of acting on his own impulse, and loses irrevocably whatever stock of creative energy he might have had at the outset.

A violent temper, leading as it does to frequent outbursts of passion, tends to wear out the nervous system, and in time robs its possessor of the power of initiative.

All our faculties, physical and mental, are welded into one complex machine, so fine and sensitive that discord or friction in any part affects the whole. No matter where or what our weak spot may be, it will be reflected in what we do, in what we write, in what we say, in our very innermost thoughts. It is a part of our being, and, like character, do what we will to conceal it, will "blab."

Every jarring element in the machinery of our bodies, be it poor health, bad temper, prevarication, indolence, vacillation, or any of the lesser faults, which to many appear so insignificant, will prove as disastrous to our

efforts to attain success as would so many weights attached to his person to a man competing for a prize in a foot race.

THE DEMAND FOR ENTERPRISE.

No young man can hope to advance rapidly who lacks an enterprising, progressive spirit. Indeed, enterprise is a requisite to employment. No one wants to employ a youth who lacks push. He must be alive to and in touch with the spirit of the hour, or he is not wanted anywhere. The enterprising employer wants every employee to share his spirit. The unenterprising business man feels all the more keenly the need of assistance from those who can make up for his failing. Force, pushing, dynamic qualities are everywhere in eager demand, while the dawdling, incompetent, unprogressive wait in vain for a start or for promotion.

Many a man has bought his comfort at the cost of the achievement of his aims. Few people are willing to be incommoded, or to submit to discomforts, even for the sake of future blessings. They would succeed, if they could do so in an easy and pleasant way; but the moment they have to sacrifice their ease or their comfort, they shrink from the effort. It is astonishing what people will sacrifice in order to get comfort, or even temporary relief from whatever annoys or harasses them. They will let golden opportunities slip by, procrastinating for the sake of their comfort until the chances have gone. They do not like to get up early in the morning, because they are so comfortable in bed. They do not like to go out in a storm or in cold weather, because it is so cosey at home or in their offices; and so they lose many a chance. Many people can be bought by

comfort, when hardly anything else would tempt them. They think so much of their ease that they cannot bear to exert themselves. Love of comfort and ease must be classed among the great success-hinderers. People like to do pleasant, easy things. They cannot bear to take pains, or to put themselves out in any unusual way, if they can possibly avoid it. Thousands of people are earning small salaries to-day, because they cannot bear to exert themselves to win promotion. They prefer to remain on a low rung of life's ladder, for the sake of temporary comfort and ease, rather than to put forth the efforts that would carry them upward.

Success is not excelling or equalling some one else, but coming up to the level of your best. He who is faithful is also successful. The wife of an Englishman, who, in spite of his blindness, had become eminent as a musician, philanthropist, and mathematician, replying to some complimentary allusions to her husband, said: "He is not more clever than other men, but this he has done: he has made the most of his capacities and opportunities." In that reply she had given a full definition of true success.

GIVE THE BEST THAT IS IN YOU.

The best lesson in culture is to learn to give the best that is in us under all circumstances. He who is master of himself will be able to command his powers at all times. No matter how distracting his surroundings, how unfortunate the conditions under which he works, he will be able to focus his powers completely and to marshal them with certainty. If things go hard with the self-mastered man, he will be able to trample upon difficulties, and to use his stumbling-blocks as stepping-

stones. If a great misfortune overtake him, he will simply use it as a starting-point for a new departure, a turning-point for more determined endeavor. He may even be weighed down with sorrow and suffering under discouragement, but he always starts anew with redoubled determination to do the thing he has set his heart upon.

XXV.

THE BLIGHT OF SHIFTLESSNESS.

There is nothing else quite so hard to cure, in the line of moral weaknesses, as constitutional shiftlessness.

There is little hope for a youth who dawdles, who has not gumption and life enough even to sit or stand erect. Everything he wears and everything he does has a slouchy, going-to-pieces look. His backbone seems to be of the weakest, and he appears unable to hold himself together. His slipshod ways and shiftless manners are apparent in every letter he writes, in every errand he does, in every word he speaks, and in every movement of his body.

This is a very difficult disease to cure, for it will yield only to the most heroic treatment. Sometimes, however, when shiftless people are thrown on their own resources, and have no possible way to keep from starving but by hoeing their own rows, they manage to summon their energies and make a little start in life. We would earnestly caution every youth against the danger of this disease, for it is contagious. We have known it to go through whole families, schools, and communities. We have been in towns where everything had a shiftless air, in country places where fences were all down, the ground overgrown with weeds and bushes, and the barns and

houses unpainted, — in short, where desolation and failure stared one in the face at every turn.

Avoid association with a slipshod, ambitionless person, as you would with a person tainted with smallpox. He is afflicted with a moral disease, which may, in spite of his determination to resist it, have a blighting influence on his life.

INDECISION IS CONTAGIOUS.

How quickly an undecided, vacillating man communicates his uncertainty and vacillation to those about him. Every one who works for him, unless he is unusually well poised, catches his disease; it is as contagious as smallpox. He never quite knows what he wants to do; he is always on the fence. Of course, his employees will not decide things for him. Everything about the establishment of which he is the nominal head drags; the whole atmosphere is loaded with indecision. Orders are half executed, letters are half finished, repairs wait for more definite orders, and transactions with other people "hang fire" till they are abandoned. There is a negative air about the place; the clerks, if it is a store, act as if they were not quite sure what they should do. An employer of this kind is continually out of patience with those employed by him, when the trouble is that he does not let them know decisively what he wants and expects them to do.

A habit of vacillation is most demoralizing to success and character-building. People who are forever weighing and balancing and considering, and never deciding questions until compelled to, are always weaklings. The power of decision, after awhile, becomes perfectly demoralized, and the victim loses not only the confidence

in his own judgment, but even the power this gives over men and circumstances. Undecided people who always suspend judgment and defer giving opinions carry a negative atmosphere in their very presence. They inspire doubt in regard to their own ability. The decided man carries a positive atmosphere. He impresses you with his force and power to do things. His very presence carries confidence and conviction. You feel sure that a man confronts you and not a weakling. He knows what he thinks, and says it; he knows what he wants to do, and does it.

One of the most pitiable of sights is that of a man who is forever hanging in the balance, powerless to fling himself with force on either side. The great prizes of life are lost by vacillating.

A character in "The Little Minister" announced his intention of cutting down a certain hindering tree. He never "got at it," the tree widened and grew tall, the man aged, and still the tree stood. "I grew old," he said, "looking for an axe." An artist had a magnificent conception of a Madonna, and he talked enthusiastically about it to friends, but his moods, or his studies, or the light, or his exact idea of the pose never quite suited, and he never painted it. Still the thought of it possessed him till he could do nothing else. When death came, it found him lamenting that the glorious vision he had constantly seen in imagination was never put on canvas to delight others and make his own fame.

A HALF-HEARTED MAN.

A man who starts out in business in a half-hearted way, without enthusiasm, or confidence in his ability to succeed, is sure to be a failure.

Nothing great is ever accomplished without enthusiasm, energetic persistence, and a determination to do the right thing regardless of obstacles. A weak, vacillating person, a half-hearted man, excites no admiration or enthusiasm. Nobody believes in him. It is the energetic, dead-in-earnest man who creates confidence; and without the confidence of others, it is difficult to succeed.

No matter what you undertake, do it in a whole-hearted way. Concentrate all your power on it, if you are only writing a letter, or doing the chores. Be a whole man at whatever you attempt, otherwise you will form loose, indolent habits, which will threaten your success all along life's journey.

The world is full of people who bemoan their hard luck and are constantly pitying themselves because fate is against them, because they cannot succeed as other people do. The real cause of their failure is lack of heart. They do not throw their whole souls into their work. They only touch their employment with the tips of their fingers. They do not fling their whole life into their vocations. They are half-hearted, and lack energy, push, perseverance; they have no ambition-fires to melt the obstacles in their pathways, to weld together into one continuous chain the links of their efforts.

Futile endeavor, half-hearted effort, never accomplished anything. It takes the fire of determination, energy, push, and good judgment to accomplish that which counts. It is the enthusiastic man, with fire in his blood and ginger in his brain, who makes things move, and pushes to the front.

We see the half-hearted floating aimlessly with every current. They have lost their grip, and are pushed aside by the more vigorous and determined; they lose

heart and cease struggling, and then become drifters, and are tossed about on the sea of life.

One of the most dangerous things that can happen to young people is losing sight of the ideal — unconsciously drifting down from a high level — until they become half content with mediocre lives, and practically satisfied to go along in a humdrum way, merely "marking time," conscious of inferiority of purpose and aim, and yet without the energy or propelling power to force themselves into a higher condition of things. Oh, the blinding, blasting effect which follows the loss of an ideal, or the fading out of a purpose! One of the most disheartening and discouraging things about helping young people is the difficulty of arousing them to a realization of their hopeless condition when they have once lost sight of life's aim. All was easy when they left school and started out with great expectations. But after they have met a few disappointments and failures, they show no stamina or backbone to rebound from their fall, and so lie flat.

Of course, many people are hindered in the race through no fault of their own, but the vast majority of those who cease to climb and give up, do so from some weakness or defect. Many of them lack continuity of purpose or persistency; others lack courage or determination. Many of these unfortunates would attain at least something of real success by merely sticking to their tasks.

"GONE TO SEED."

We see inefficient persons all along life's pathway who started out with a good education and great promise, but they have gradually "gone to seed." Their

early ambition oozed out, their ideals gradually dropped to lower standards. Many of them did not have enough determination to stick to their tasks until they succeeded. They finally subsided and became, in a sense, satisfied to fall to the rear. There is no more lamentable sight than that of a man or woman who has lost his or her grip on life. Lost health, lost fortune, almost anything may be overcome, if one does not lose courage and ambition, but when these are gone, there is no hope. When the struggle is given up, and a man voluntarily subsides into a semi-satisfied state, there is practically no chance of getting him started again.

XXVI.

THE SIDE-TRACKED MAN.

Irresolution in the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest causes of all our unhappiness. — ADDISON.

EVERYWHERE along life's railroad we see men and women side-tracked. In youth many of them started out with good health, high hopes, lofty ambitions, rose-colored visions of the future, and determination to succeed. Somehow, however, they soon got off the track, while the great panting, throbbing express — Life — rushed on its journey, regardless of those left behind by the wayside. The little enemies of success have eaten up youthful ambition, dimmed the vision, veiled the ideas, and undermined the moral stamina of those unfortunate ones, until they are forced to drop out of the onward procession.

It is pitiable to see the thousands who, in spite of the most heroic endeavors, have been side-tracked on account of ill-health, physical deformities, lack of early education and training, or by being tied, through no fault of their own, to uncongenial and forbidding occupations. But what can we say of the multitudes who are hopelessly side-tracked in the flower of youth by vicious habits, the choice of low ideals, or through suffering themselves to be led away by bad companions? It is one of the sad-

dest things in human experience to see young men, in what should be the heyday of life, the very prime of manhood, forced out of the race because of intemperance, gambling, and other vices destructive of soul and body to which they have become slaves. More pathetic still is it to see young women, who started out in life possessed of all those qualities which would have won them success in their chosen callings, or made them queens of happy homes, pushed off the track in the flower of their womanhood, because of vanity, undue love of dress, lending a too ready ear to flattery, or some seemingly trivial fault by which they have been insidiously led away from the paths of rectitude and right living.

Many have lost heart and courage because, failing to find their true places, they have been compelled to follow vocations against which their whole nature has revolted. Many have been side-tracked because of lack of early education, a lack which, in later life, either through carelessness or ignorance of the demands of the time, they neglected to remedy. Some have been forced out of the great procession because they did not make adequate preparation for their life-work. They did not realize that the long years spent in laying foundations in early youth constituted, in reality, not only the shortest, but also the surest road to success. They could not see why they should stay in school or learn a trade when they might be earning money in various callings.

What an army of young men has fallen to the rear because they tried short cuts to success! How many have lost their places in the advance march by being in too great haste to see life, too anxious to put themselves forward! Promising young men have been weakened by flattery to such an extent that they have ceased

to struggle, and have been ultimately side-tracked by their own egotism.

Again, brilliant prospects have frequently been blighted by mistaken ideas of what constitutes true manliness. Young men, especially those who have been brought up in the country, are ashamed to appear "old-fashioned," as it is falsely called, before their city friends and acquaintances. Removed from the safeguards of home they forget the counsels and precepts of loving parents, whom they come to regard as "strait-laced," and, in their fear of being called "green," they plunge into follies and excesses which sap their vital forces and degrade their manhood. When they wake up to the condition to which they have reduced themselves by their cowardly weakness, and common sense insists upon a hearing, it is often too late to repair the mischief that has been done. They have lost their mental and moral grip, the narrow dividing line between right and wrong has become blurred and indistinct, honor and honesty have lost their meaning, and health itself, the most important item of their capital stock, has been shattered before they have realized it.

Many have remained upon the lowest round of the ladder because afraid of hard work. They would take only "easy places," or "soft jobs." Disagreeable, monotonous drudgery would not do for them. They thought the world not only owed them a living, but also owed it without any undue exertion on their part.

Thousands have been forced to the rear because of timidity, lack of push, boldness, courage. They have never dared to branch out, to put themselves forward. On the other hand, many have failed because of overconfidence, of an excess of self-esteem and push.

A great many men have been left behind because of their listlessness, their easy-going ways. They were too slow; opportunities would not wait for them. They would have taken advantage of them, would have succeeded, if they had not hurried by so fast. If the opportunities had tarried awhile, had given them a chance to look them over and consult their friends, or if they had only come back, these gentle people would now have been on the heights instead of looking wistfully up from the foot of the mountain. But alas! opportunities never return, and he who is not ready to seize them as they flit onward will have only regrets for his portion.

But of the great host which every year goes to swell the ranks of the unsuccessful, thousands have been side-tracked through no fault of their own, and for these one can have no other feeling than that of deepest sympathy. Many a brave, hard-working man has been driven to the wall because of an environment in which even a Webster or a Wanamaker could not have succeeded. Business men often side-track themselves by getting out of the line of traffic. No matter how hard people work under such circumstances, no matter how unflagging their energy and ambition, they cannot bend their environment to their will. In such places they cannot create the conditions of success. Others are forced out of the race by sharp competition, backed by unlimited capital, against which they are powerless to struggle. Many unfortunate ones, crushed by early trials, or disappointed in their affections, lose courage and slip off the track, careless of the future and indifferent to their own fate.

But growth is the divine law of life, and even for those who have recklessly squandered their youth and wasted their opportunities, for all who have been side-

tracked, through whatever cause, the law still holds. "The only duty of life," says David Swing, "is to lessen every vice and enlarge every virtue." The day is not yet done; the light still shines on the mountain tops; and, if the discouraged wayfarer will only look upward, turn his face toward that light, and bravely take up the duties at hand, he may, to a large extent, redeem his past.

XXVII.

CHRONIC LEANERS.

A LARGE proportion of the failures in life are to be found in the ranks of the chronic leaners.

Everywhere we go we meet earnest, conscientious workers, who are amazed that they do not get on faster. They wax eloquent over their fancied wrongs and the injustice that confines them to inferior grades, while persons with no more education, ability, or perseverance than they possess, are advanced over their heads.

To the casual observer, they seem to have cause for grievance; but when we analyze these people, we find what the trouble really is. They are incapable of independent action. They dare not make the slightest move without assistance from some outside source, the advice or opinion of some one on whose judgment they are wont to rely. They have no confidence in themselves — do not trust their own powers. They have never learned to stand squarely on their feet, to think their own thoughts and make their own decisions. They have leaned upon somebody from childhood, all through the formative period of character-building, until a habit of leaning has become chronic.

Any faculty which is unused for a long time loses its power. It is a law of nature that we must use or lose.

If a man ceases to exercise his muscles, they soon become weak and flabby. The same inexorable law governs man's mental powers. So the men and women who have never learned the fundamental lesson of self-reliance, who have never used their God-given faculties in reasoning with themselves, making their own decisions, and in being their own final court of appeal, grow up weaklings, parasites. God intended them to stand alone, to draw upon his inexhaustible power without stint. He meant them to be oaks, but they have become vines. Not realizing that all growth is from within, they have reversed this fundamental truth, and endeavored to draw their strength from the outside.

The price we pay for this shifting of responsibility is a very heavy one — the loss of our kingdom. We voluntarily abdicate the throne of personality, resign the priceless privilege conferred upon every human being in this civilized land — the right to think, and speak, and act for himself.

It is useless to try to help a person who leans, who cannot stand alone. Andrew Carnegie says that, if you help a young man to climb a ladder who has not sufficient self-reliance to maintain his position after he has been boosted, he will fall back the moment you let go and he finds he is alone.

"For every self-made man," says the author of a recent book, "there are ten self-ruined men." Of the ten self-ruined, it is safe to say that five or more belong to the numerous family of "leaners." The ranks of mediocrity, too, of the half-successful, are crowded with people of fine natural ability. They never got beyond inferior positions, simply because they never acted independently. They were afraid to take the initiative in

anything, to rely upon their own judgment, and they let opportunity after opportunity pass them by, because they waited to get advice from some one as to what course they would better pursue.

If you would be a man and not a parasite, stand erect, look up, grow upward. Do not look hesitatingly to the right or the left for some support, some prop to lean upon. You have within you all the elements of manhood, of success. Cultivate your strength. Increase your reasoning power, your will power, your power of initiative, by use.

TRAILERS HAVE NO "GO" IN THEM.

Many people are like the street cars called "trailers," which have no motors or power-generators of their own, or, if they have, do not use them. They depend on the cars ahead of them, or, perhaps, on some poor hack of a mule which, in spite of his leanness, has some "go" in him. Such people have no energy of their own, but must hitch to some one that has. They could n't run a business for themselves if their existence depended on it. They must "hire out" to some person of independent and masterful character. They must be set tasks and told how to do them.

"Trailers" are always dragged behind. So are the people that correspond with them. They are imitators. They do not think, because it is easier to let the leaders do it for them. They are too indolent, or have too little ambition, to act independently.

Many of these human "trailers" might have been leaders had they taken pains to develop their inherent qualities of leadership. They thought it would require too much effort to train for generalship. They

preferred ease to action. They were willing to remain in the ranks. The discipline for self-mastery is too strenuous for them. They want to lead an easy life, and yet they complain because they do not enjoy the success that can come only from effort. A street-car system made up solely of "trailers" would not take anybody anywhere, and a community composed solely of human "trailers" will never be heard from in the world's progress.

A vacillating, undecided, negative man can never amount to anything, no matter what his environment or advantages may be. It would be impossible. He constantly subordinates his opinions and even his plans to what others say and think. There is no certainty as to his action, because he is always subject to outside influences. He never relies upon himself or the inward authority that speaks to him. He is the echo of the last man who pleaded his case before him. He is remagnetized every time he comes in contact with a new personality. Blown hither and thither by advice and opinions as opposite as the poles, like a leaf whirled by the autumn wind, no one, not even himself, knows where he will alight.

AGGRESSIVENESS AND SUCCESS.

The man who lives to any purpose or accomplishes anything of good in the world has an abiding faith in himself, in his forcefulness and originality, in his efficiency in the management of his own affairs, and in his power to accomplish whatever he puts himself to do.

The great achievers, the men who do something in the world, are men of strong mentality. If they do not possess a robust physique, they have tremendous mental

vigor and will power which enable them not only to plan great enterprises, but also to overcome all obstacles in carrying them to a successful issue.

The best way to overcome the paralyzing habit of indecision is to learn to depend on yourself. Make up your mind to throw all the light possible upon the subject in hand at the time, weigh and consider the matter thoroughly, and then decide finally, once for all. You may make mistakes at the beginning, even after exercising your best judgment, but you will gain enough in force, of character to compensate you for such errors, for you will be surprised to see how your reasoning faculties will grow when trusted, how you will increase your power to "do things" and get them out of the way once and for all.

Cultivate the power of quick decision and your weakness will become strength, your capacity will enlarge enormously, and your life will be made successful beyond what you now deem possible. Prompt decision and sublime audacity have carried many a man over crises where deliberation or hesitation would have been ruin. No one can hope to succeed in these days, when every one is either pusher or pushed, who has not positive force, such as comes from the power of rapid and firm decision. The man who hesitates, who stands still, not knowing which way to go, will very soon find himself pushed to one side by forceful men.

It is the aggressive soul that wins. A man who strikes out boldly and fairly will hit the mark. He who does not wait for men or tide or for an opportunity he cannot find will not be behind. He who opens closed doors, who goes through, not over or around, obstacles, cannot be daunted. A fearless leader and independent thinker

does not lack followers. A man who does not wait to see what others say, think, or do wins respect for his own opinions. A self-reliant, self-centred man needs no backing.

A man who carries victory in his very gait, who walks with heroic certainty — a man who does not waver or doubt, who does not turn to the left or to the right of his aim, though a paradise tempt him — is the man who accomplishes things. Leaders, not followers, original thinkers, not imitators, men with strong individuality, are in demand everywhere as never before in the history of the world.

XXVIII.

FIXITY OF PURPOSE.

After carefully studying yourself, your mental and physical capacities, your disposition, ability, and preferences, and deliberately choosing your life-work, never look back, nor compare it with something else you might have done. Unless experience convinces you that you have made a mistake, and you feel reasonably certain that you are better fitted to succeed in some other calling, abide by your choice. Throw yourself, heart and soul, into your work. Let nothing swerve you from your aim. Do not let the difficulties which appear in every vocation, or temporary despondency or disappointment shake your purpose. You will never succeed while smarting under the drudgery of your occupation, if you are constantly haunted with the idea that you could succeed better in something else. Great tenacity of purpose is the only thing that will carry you over the hard places to ultimate triumph. This determination, or fixity of purpose, has a great moral bearing upon our success, for it leads others to feel confidence in us; and this is everything. It gives credit and moral support in a thousand ways. People always believe in a man with a fixed purpose, and will help him twice as quickly as one who is loosely or indifferently attached to his vocation, and

liable at any time to make a change, or to fail. Everybody knows that determined men are not likely to fail. They carry, in their very pluck, grit, and determination, the conviction and assurance of success.

Many a man fails in life not because he lacks ability or enthusiasm, or a general desire to get on in the world, but because he lacks steadfastness of purpose. To change one's place frequently, to be in doubt about one's career, to shift from one thing to another, or to raise and lower one's standards or ideals with every changing mood, is to court failure and to weaken self-confidence and the confidence of others.

Apart from the moral stamina which inflexibility of purpose and steady adherence to a chosen career, despite hardship and discouragement, impart to a young man's character, he can have no more powerful aid to success than the reputation which this stick-to-it-iveness will earn for him. It inspires others with confidence in his ability to succeed in whatever he undertakes, and it will steadily strengthen and enlarge his powers for achievement. Just as a building is erected by adhering to the original plan of the architect, instead of branching off in various directions according to the whim of the builder, so are formed the character and life-structure of the young man who carefully plans and patiently works along the lines decided upon, strong and complete, rich and perfect, in accord with the ideals of his choice.

Persistency is characteristic of all men who have accomplished anything great. They may lack in some other particular, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he meets, or what discouragements overtake him, he is always per-

sistent. Drudgery cannot disgust him, labor cannot weary him. He will persist, no matter what comes or what goes; it is a part of his nature; he could almost as easily stop breathing. It is not so much brilliancy of intellect or fertility of resource as persistency of effort, constancy of purpose that gives success. Persistency always inspires confidence. Everybody believes in the man who persists. He may meet misfortunes, sorrows, and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. "Does he keep at it? — is he persistent?" This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, where a genius without it would fail.

THE METTLE THAT WINS.

The manager of one of the leading insurance companies of the world says that the greatest problem he has to solve is the selection of good agents.

Thousands of people think they can solicit insurance, when they can do nothing else. They consider it a sort of genteel occupation which requires no special talent or ability. But this manager tells us that, notwithstanding all the precaution he exercises in the choice of agents, only now and then one succeeds.

One of the crucial tests by which he tries applicants is putting their courage and pluck to the proof. When drilling them he endeavors in every possible way to discourage them from entering the business. He raises all sorts of objections; tells them that the insurance business is one of the most difficult in which to succeed,

that it requires more energy and patience than almost any other, and that comparatively few succeed in it.

A large proportion of the applicants break down under this test, and decide that they were not born to be insurance agents. But when the manager finds one who remains firm under every form of discouragement, who will not show the white feather, no matter what difficulties and objections may be held up to frighten him, — if the young man is honest, and has a pleasing manner and a good address,— he makes up his mind that he will be a successful agent.

If an applicant has grit, nerve, and stick-to-it-iveness, he will generally win. If he lacks these qualities, no matter how well educated or well-bred, he will be a failure.

"He who is fired with indomitable determination to succeed and is willing to put forth all his force and energy to climb to the top," says an officer of the Equitable, "is the one who is in demand. It has fallen to my lot to start and control hundreds of men, many of whom have met with marked success, and are making more money than most professional or business men. These have not been the most highly educated ones, nor the possessors of the most brilliant minds, but the men with the most energy and ambition. My experience has taught me that cleverness counts one point in the race to nine points for energy."

There is nothing else to-day besides honesty that is in such sharp demand as vim. Every employer is looking for it, everybody believes in it, and the man who has it usually makes his mark. The world steps aside for him; he outstrips men of far greater ability, who are lacking in this essential.

Resolutions, however good, are powerless without the energy to execute them. Vim clears the track. People get out of the way for it. They will not make a passage for the man who wishes to get on, who desires to be somebody, but who is afraid to go ahead; but they believe in the man of quick, determined action, and instinctively give way to let him pass on his way.

The courage that wins is of the kind that never wavers, that holds out in spite of the most adverse conditions. The men who have made their mark in the world have been noted for their "hanging-on" qualities, their "sticking" ability.

It is a comparatively easy matter to be courageous when everything goes your way, when the sun shines, and when you have plenty of friends who believe in you, but it takes superior character and great grit to maintain a steady poise when you feel everything slipping out from under you.

Dr. Cuyler believes that more young men fail from lack of staying power than from any other cause. It is astonishing how many men lack this power of "holding on" until they reach the goal. They can make a sudden dash, a bold *coup d'état*, — but they have no staying power. They lack grit; they are easily discouraged; they get along all right as long as everything goes smoothly; but when their efforts begin to drag, when there is friction and discouragement, they wilt and lose heart. They require some one near them constantly to brace them up and reassure them.

Such people can do considerable if they only have some one to furnish stimulus and encouragement for them. They are dependent upon stronger personalities for their spirit and strength. Lacking staying power,

they seem to lack everything. They have little backbone,— little independence or originality. If enthusiasm is contagious in their neighborhood, they catch it, but it soon evaporates, and they are powerless to generate any. They only dare to do what others about them do, and cling to the conventional. They do not dare to step boldly out from the crowd and act fearlessly.

IS THERE IRON IN YOUR BLOOD?

Great achievers, men who bring things to pass, obstacles or no obstacles, have an abundance of iron in their blood.

Some of the best people we ever knew — good companions, splendid friends, and extremely agreeable — have never accomplished anything worthy of their ability, simply because they had no stamina. They were tame, commonplace; they lacked the fire, the force, the originality, and the push that accomplish things.

People whose blood is full of positive force are the leaders, the aggressive men who get to the front. They do not lag and loiter behind, waiting to be attacked. They take the initiative; they push ahead, regardless of obstacles.

One of the first things to do in starting out for success is to show the world that you are not made of putty or straw, but that you have some stability in you. You should make a reputation as early as possible for *doing things.* Let your friends know that whatever you put your hands to will be accomplished, no matter what may stand in the way.

The moment you establish the reputation of a man of *stamina,* of firm, prompt decision,— of one who does

not waver, vacillate, or wabble, — the world will make way for you. But the moment you show a disposition to be easy, to allow yourself to be pushed to one side, and people see that there is no iron in you, but that you are made of soft metal, they will trample upon you and crowd you to the wall.

It is the determined man, the one whose decision is prompt and final, who is resolute and aggressive that not only succeeds, but also wins the respect and confidence of the community in which he lives. People believe in him, because he is a man of force. They know that he will not dilly-dally or turn his back upon the enemy, but that he can be depended upon to stand firm and push toward his goal.

There is no quality which gains more admiration and respect than that which enables a man to form a definite purpose, and then to concentrate all his energy in executing it.

XXIX.

TRYING SOMETHING "FOR A WHILE."

A YOUNG man writes that he has been thinking seriously of studying law, but he has about decided to try something else "for a while." This has ruined the success of many a young man. One may be compelled by circumstances to work at something not to his taste, or which he very much dislikes, but to shift deliberately from one occupation to another, trying this occupation a while and that a while, until the precious years which should have been devoted to discipline and education and special training are gone, is suicidal.

Young men do not appreciate the value of momentum, the wonderful multiplying power and force which come from pegging away in some special line, and training one's self for years to do one thing. This momentum increases as a snowball adds to its size in rolling.

One of the great objects of life should be to preserve every bit of experience and training we can possibly get in one line; for with increased efficiency value rapidly multiplies. It is the doing a thing over and over again which gives facility and the artistic touch which, to the uninitiated, seems as easy as breathing.

No, young man, if you expect to make a successful lawyer, don't try to do something else "for a while;"

but, after your general education is completed, strike for the law with all your might and main, with all the enthusiasm you can muster, and make up your mind firmly that you will know everything about law that it is possible for you to know. Resolve to be a leader at the bar. Don't be satisfied to be a "cheap John" lawyer. If you are convinced that you are cut out for a lawyer, what good will it do you to know a little about farming, a little about carpentering, a little about civil engineering, and only a little about law? If you have made up your mind to study law, then make up your mind also to be a complete lawyer, an undivided lawyer, a lawyer who will carry weight in the community, and not a mere copy or tintype of a lawyer.

Young's phrase, "Time elaborately thrown away," would apply to the waking hours of a large class of people who not only produce nothing, but whose leisure is a positive damage to themselves and a great hindrance to others. Doing nothing is not the worst idleness. Busy idleness — the idleness of energetic but undisciplined minds — is worse than doing nothing.

The man who labors perpetually, but to no purpose, and is in constant motion without getting on, is like a turnstile; he is in everybody's way, but stops nobody; he talks a great deal, but says very little; looks into everything, but sees into nothing; and has a hundred irons in the fire, but very few of them are hot, and with those few that are he only burns his fingers. This sort of man hinders the business of life almost as much as the professed idler, who devotes the time he can spare from the pursuit of pleasure to the neglect of his duties.

Remember that "the mill will never grind with the water that has passed." You start out in life with a

certain amount of energy; you can use it for farming, teaching, practising law or medicine, or selling goods. If, however, you allow a multitude of little leaks in your reservoir to drain off your supply, you will be surprised at the small amount of water which runs over the wheel to turn life's machinery — to actually do life's work.

Goethe's motto, "*Wo du bist, sei alles!*" (Wherever thou art, be all there!) would be an excellent one for people who seem totally destitute of the power of concentration.

The mental reservoirs of many earnest, enthusiastic workers are like a leaky dam, where most of the water flows out without going over the wheel and doing the work of the mill. Their energies are dissipated by being scattered over too wide an area; consequently their well-intended efforts are barren of results.

Energy must be conserved. The manager of a large establishment, a very promising young man, recently declined the offer of a directorship in two leading banks in his town. In giving his reasons for declining, he said that if he sapped his energies in too many directions, he could not make a great success of his regular business.

Every little leak in the mental reservoir lessens by so much the stream upon the wheel of life. Mind-wandering is one of the most subtle and dangerous of these leaks, as it is one of the greatest enemies of effective work. A habit of worrying about things that cannot be remedied, crowding the thoughts with petty anxieties and jealousies, taking up one thing after another and not bringing anything to a conclusion — these are leaks in our mental reservoirs that are draining reserve power.

The man who does not learn early in life to focus his efforts, to centralize his power, will never achieve marked

success in anything. The waste of life occasioned by trying to do too many things at once is appalling. No one is large enough to be split up into many parts; and the sooner a man can stamp this truth upon his mind, the better his chances for being a profitable member of society.

FRAGMENTARY EFFORTS.

Many a man would have been a success had he connected his fragmentary efforts. Spasmodic, disconnected attempts, without concentration, uncontrolled by any fixed idea, will never bring success. It is continuity of purpose alone that achieves results. The ant carrying a grain of corn larger than itself up a high wall, and, after many failures, finally bearing it in triumph to the top, teaches a lesson that all might study profitably.

The man who has the power of unification, whose every effort has reference to one central aim, is the one who reaches the top of the wall. He understands that it is not the amount of work that can be accomplished at a stretch, but persistence that tells. It is the long, steady pull, the unconquerable purpose, the unbroken effort, that win the battle of life.

No matter how brilliant his intellect, how subtle his mind, or how diversified his talents, if a man lacks concentration and continuity, his manifold gifts will avail him but little.

PRUNE YOUR POSSIBILITIES.

Not even a genius can hope to develop all his possibilities to the same extent, and in this competitive age the man who attempts to do many things, as a rule, either fails in all or attains only a dead-level mediocrity.

Instead of becoming a master in one line, he becomes a botch in many.

The successful gardener cuts off a great number of promising buds and trims off many healthy branches, which at the time seems a great sacrifice. But he knows that the future welfare of the tree or plant demands this apparent waste. Experience has taught him that the tree that is never pruned produces small and inferior fruit, because the sap which would have developed large and luscious clusters upon a few branches has not been sufficient to nourish many.

The florist finds it necessary to nip many buds which would in time have produced pretty flowers, but nothing striking, nothing above the average, in order that the sap which would have gone to nourish a profusion of inferior quality may be concentrated upon the development of a comparatively small number of unusually beautiful blossoms.

Like the chrysanthemum, which, unattended, spreads out into a straggling, scrubby plant, bearing a great number of small flowers, noted neither for beauty nor for fragrance, but which, when pruned and cultivated to its fullest capacity — as, for instance, the Japanese variety — yields, perhaps, not more than one or two on each plant, but blossoms of surpassing size and beauty; so, many young men and women who put out numerous buds amount to little or nothing in after life, because, instead of pruning, trimming off here and there, they tried to cultivate all their possibilities.

The only hope of signal success lies in concentration, in sending all the sap of one's life, all the energy one can muster, into one specialty. No one has sufficient

time or physical strength to develop to marked success several specialties.

If a man wishes to rise above mediocrity, he must rid himself of conflicting ambitions. If he would attain to excellence in one or two directions, the pruning knife must be applied relentlessly, not only to all shoots of vice and slothfulness, all downward tendencies, but even good and promising branches must be sacrificed.

The failure of the average man is due, not to lack of ability, but to lack of ability to concentrate, to expend all his energy in the cultivation of one marked talent, instead of scattering his efforts on four or five possibilities. He cultivates his musical talent a little, he can speak a little in public, he knows something of real estate, dabbles a little in farming, develops his social faculties to some extent, knows a little law, writes an occasional article for a magazine, teaches awhile, writes a little poetry; in other words, he dissipates his energy. If he had only been wise enough in his youth to sacrifice some of his tastes; to cut off all sprouts which scattered his strength and his energies, and to send the sap of his life into one stalk, he might have developed superb blossoms and magnificent fruitage, something which might have attracted the attention of the world. By trying to develop all of his faculties, a little here and a little there, the whole force of his life has been dissipated, and, instead of being a marked success in any line, he is little less than a failure in several.

As a rule, the man with a single talent is more likely to succeed than the man with ten talents. The very consciousness of having but one talent is a perpetual spur to concentrate. To redeem himself from possibility of failure or mediocrity, he keeps hammering away upon

one purpose until he accomplishes something. If he had ten talents there would have been constant temptation to diversion. Each would have claimed recognition, and there would have been no force left for the complete development of any one.

In this age of competition and specialties no man can hope to succeed in any marked degree unless he fixes all his power upon one point. There is no hope of success for the smatterer or the scatterer; it is the concentrator, the man who knows one thing thoroughly, who will succeed.

The young man who would attain success in this century must be prepared for it by special training and such practical education as has never before been demanded in the history of the world. The tendency in every line of endeavor is toward centralization, toward great combinations of interests, and the men who would climb up to the head of affairs, or to responsible positions, must be specialists. There will be little hope in this century for the jack-of-all-trades. A young man must know how to do some one thing effectually, or he will not rise. On the other hand, the prizes were never before so great, nor the opportunities so promising, for the men who have been trained to do one thing well. Those who know a little of everything, but have not been trained to do one thing effectively, will be relegated to mediocre positions.

IT IS CONCENTRATION THAT WINS.

When a man has so disciplined his mind that it is proof against all distractions; when he can make himself oblivious of every side-light which might dazzle or divert his vision, and keep his eye steadily on

his chosen goal, he has thoroughly learned the power of concentration.

A young man seeking a position to-day is not asked what college he came from, or who his ancestors were. "*What can you do?*" is the invariable question. It is special training that is wanted. Most of the men at the heads of great firms and enterprises have been promoted step by step from the bottom.

All men who have done great things have been noted for their sincerity of devotion to a single aim, their invincible determination to cleave to their purpose, to concentrate their powers upon the single object which has haunted their lives to the exclusion of all else.

Happy, indeed, is he who possesses the power of assembling all his forces at a single point, of focusing his energies, and of bringing them to bear with all the weight of his entire being upon the purpose of his life. This insures victory.

XXX.

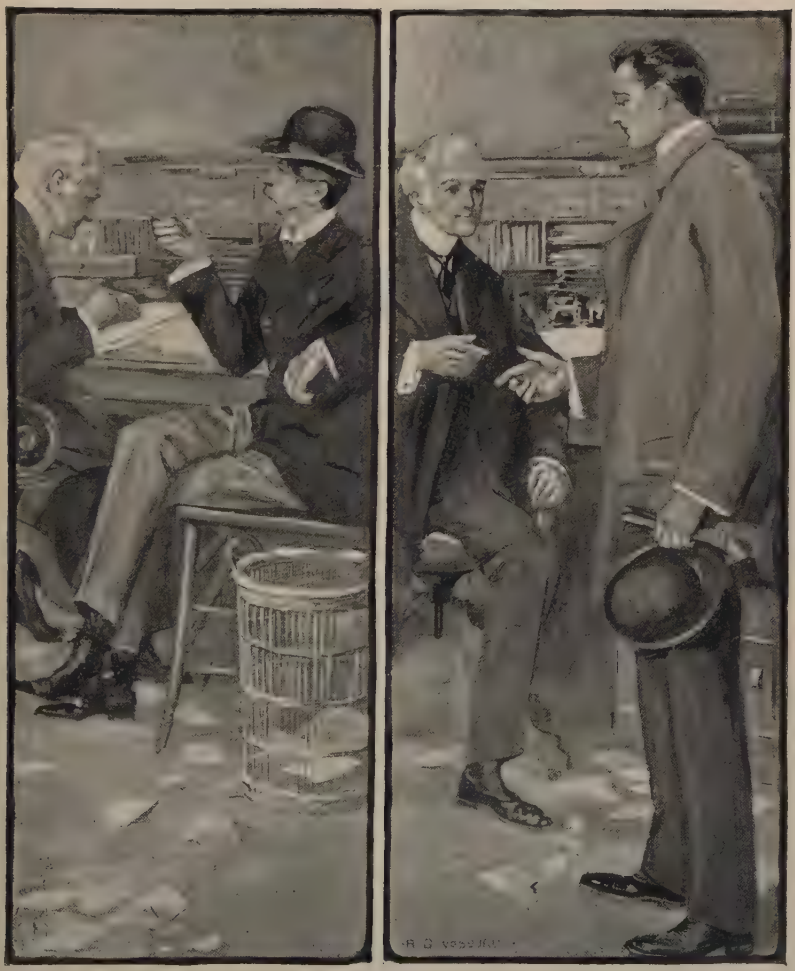
GETTING TO THE POINT.

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly to the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and as soon as he finishes — stops.

If there is anything that a successful business or professional man dislikes, it is a man who gets into his private office by "hook or crook," and proceeds to talk about all sorts of things, except the one thing for which he called. He inquires after one's health, and the health of one's family, and asks various other questions not pertaining to the business, but does not arrive at his own errand until he has entirely exhausted the patience of his auditor.

Many a man has failed to get a hearing on a worthy and commendable proposition merely because he has bored some capitalist, or impressed him by his indirection as being impracticable.

The quality of directness is characteristic of all men of great executive ability, because they value time too



THE MAN WHO NEVER COMES TO THE POINT, AND THE MAN WHO KNOWS WHEN TO STOP.

much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader or manager of all large enterprises.

Many a man has gone down to failure because he lacked ability to arrive quickly and effectively at a conclusion. While he was deliberating and balancing and "beating about the bush," the opportunity to save himself passed, and the crisis ruined him.

Indirectness has ruined many a rising lawyer. The justices of the Supreme Court of the United States say that it is one of the most difficult things with which they have to contend. Young lawyers, too much impressed with the importance of a Supreme Court appearance, give long introductions, spin out oratory, explain self-evident points, and send forth *copias verborum* until they weary the court and hurt their own causes. It is not oratorical display, not verbiage, not well-rounded periods, but direct, clean-cut English that judges want, — facts, clearly, briefly, and decisively stated.

It does not matter how much ability, education, influence, or cleverness you may have, if you lack the art of coming to the point quickly and decisively, of focusing yourself immediately, you can never be very successful.

We know many young men who were graduated with honors from college, and who have always impressed us as youths of great possibilities and great promise; yet, somehow, they never focus, they never get anywhere; they are always about to do something; they are usually just going to come to the point, but fall a little short of it. Men who are well bred, well educated, and superbly equipped have often disappointed their relatives, their friends, and themselves, simply because they lacked

directness, or the faculty of focusing their ability upon one point.

A thimbleful of powder, packed behind a ball in a cartridge and fired from a rifle, may penetrate iron or steel and perform great execution; but a wagonful of powder burned without confinement would hardly stir a feather twenty feet from it. Indirect people flash all their powder in the pan, and never fire the charge or start the ball.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it concisely, with the fewest words, outlines his position briefly, and stands or falls by it, and does not bore him by telling of the great things he has accomplished or of what he can do.

Robert C. Ogden, John Wanamaker's partner, says that he has found in his experience that one of the principal things that keeps young men down is the habit of talking too much. He declares that it is the silent man, the man who thinks a great deal and says very little, who is the deepest, and will succeed the quickest.

When old Commodore Vanderbilt was asked for his secret of success, his answer was: "Keep your mouth shut."

XXXI.

MISERS OF TIME.

Successful men have ever been misers of their time. To get rid of time-wasters, to keep them from sapping that which gold cannot buy, is one of the greatest problems with every busy man of affairs.

Men who direct affairs, whether their own business or a department of another's, must learn to judge the business value of callers. They must learn to enforce such judgments, and to end interviews that have passed the limits of utility. Chatting on general subjects during business hours is a sure means of spoiling one's executive efficiency, robbing one's employer, or even ruining one's own business.

Men who are famous as executives seem to have an instinct for deciding instantly, when a caller is announced, how much time to give him. President Roosevelt is a fine example of such a man. When a man enters his office, he grasps him by the hand as if he were a long-expected friend, but along with the cordial greeting is a plain expression that business is business, and that other "dear friends" are waiting. Most of the President's visitors, therefore, state their errands concisely, and retire quickly without further delay.

The president of a certain large institution is known

for the cordial welcome he gives to his callers, but he has remarkable tact in leading them immediately to the business in hand. As soon as that is concluded, he rises graciously and shakes the caller's hand, assuring him that he regrets not having more time to give to him, and the caller, though really dismissed at the will of the busy man, goes away feeling that he has been handsomely treated, even if he has not been talking to him for over three minutes. The heads of large banks and insurance companies and the high-salaried trust officers are men with this faculty well developed. Influential promoters, men of combining powers, grasp, comprehension, and executive ability, are always men of comparatively few words in business, and are known for their directness and conciseness. Every word they speak counts; they look upon their time as capital, and will not allow it to be unnecessarily infringed upon.

These prompt, direct, executive men make some enemies, of course, but they accomplish results — they do things. They believe in military discipline in their business, and do not want anything to do with people who do not mean business.

One of the most valuable assets of a business man is the power of compelling those with whom he has transactions to be brief. This is an indication of the successful man. Only those who have learned the value of time can appreciate its importance, and so guard against its being encroached upon by thoughtless or over-talkative people.

Perhaps no one in the business world to-day furnishes such a striking example of the power of inducing brevity in others as J. Pierpont Morgan. His enemies accuse him of rudeness in this respect, but it is merely a busi-

ness principle. He is always at his office promptly at half-past nine o'clock in the morning, and rarely leaves until five o'clock in the evening. It has been estimated that his time is actually worth twenty dollars a minute, but he values it at much more than this himself, and it is difficult to get five minutes with him unless one has very important business to transact. He does not shut himself up in a private office, guarded by several secretaries and buffers, as many great business men seem to be obliged to do in order to protect themselves. He sits at his desk in an open room, in which are many other desks and workers, where he manipulates enormous combinations and deals with vast plans. Yet he is nearly always accessible to those who wish to see him for business purposes, but woe to the man who attempts to approach him during business hours without sufficient reason. Mr. Morgan has a marvellous instinct for measuring men and finding out instantly what they want. There is no beating about the bush with him. He strikes for the marrow instantly, and thus saves much valuable time. He never allows himself to be made a victim by that numerous class of people who have no particular business of their own, but like to "drop in" and waste the precious minutes of a busy man.

XXXII.

TRAINING FOR SUCCESS.

THOSE terrible chores! Most boys, especially country boys, dread to do chores. They look upon them as a nuisance which interferes with their fun, — as disagreeable tasks to be gotten rid of as quickly as possible. As a matter of fact, however, nearly everything which a country boy is called upon to do is preparing him for a healthy and wholesome success in the future. The variety of his work, which is nearly always out of doors, develops the different faculties, teaches regular habits, and tends to build up a robust constitution. In after life the man will find that the stamina and force which enable him to undertake and accomplish great things are largely results of the discipline of doing chores when he was a boy.

One thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel. They prefer to give orders to others, or figure as masters, and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

When we see a boy who has just secured a position

take hold of everything with both hands and "jump right into his work" as if he meant to succeed, we have confidence that he will prosper. But if he stands around and asks questions when told to do anything; if he tells you that this or that belongs to some other boy to do, that it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations when asked to run an errand, and makes his employer think that he would better have done the whole thing himself, — one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. That boy will be cursed with mediocrity, or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.

One of the saddest sights in the world is that of a soul which has been starved by indolence, an undeveloped, stunted man, who has never sufficiently exerted himself to unfold his godlike power, to cultivate his finer sentiments and faculties. It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character.

The kind of man that is wanted everywhere is the one who can produce something, who has the ability to turn everything he does to practical account. It is he who can make his ability effective that wins.

On a very hot day last summer one of the editors of the "New York Journal" visited John Wanamaker's

establishment, where he was much surprised to find that gentleman, "more than sixty years old, and possessed of an abundant fortune, working in a thin alpaca coat in the imitation breeze of an electric fan." The "Journal's" editor also said: "At that hour many thousand men, old and young, who wonder why they do not succeed, were busy seeking the coolest corners at the seaside resorts, or the coolest drinks in the drinking establishments."

This indomitable industry is not the secret of Mr. Wanamaker's success only. It is the secret of every prosperous man's success. The rich merchant did not flinch and grumble because he had to work in the city while more self-indulgent people were lying in hammocks, or at mountain or seaside resorts were seeking relief from the heat. He was, by habit, reconciled to his position, for he had persevered under more trying conditions. The axiom that "there is no royal road to fortune" may be old, but that does not make it less true.

WHAT A MAN CAN DO IS HIS GREATEST ORNAMENT.

If a man were in perfectly normal condition he would find his greatest joy, as well as his highest ideal, in achievement. He would find contentment in endeavor, happiness in application, satisfaction and peace of mind in accomplishment. These are conditions which an ordinary man, who finds in his vocation only a mere interest to earn his bread and butter, never knows.

The majority of people are satisfied to do only what they are obliged to do. They do not care to undertake more than they have to. They are always wishing that their circumstances were different, always bemoaning their hard luck in not having been born under a lucky star, or

wailing because they have not been assigned to a less arduous task.

How few people ever experience the joy of doing a disagreeable task thoroughly, or delight in the result of such labor. Yet no one is normal who does not positively enjoy working, who does not feel that it is a healthy exercise for mind, body, and soul.

XXXIII.

THE KINDNESS OF UNKIND CONDITIONS.

I FREQUENTLY receive letters from young men and women telling me that they believe they could succeed under different circumstances; that they are conscious of possessing great powers, but that their surroundings are uncongenial to their development.

It is true that many young people in this country are not favorably placed for the development of their talents, but I suggest to these discontented ones that the greatest characters in the world's history, the men and women who helped bring civilization up from barbarism, struggled against just such unkind conditions as exist to-day. It was the struggle to overcome obstacles, the fight against inhospitable surroundings, that developed their extraordinary powers, which otherwise might have remained dormant.

The history of this country shows that it is not the boy who is reared in luxury, surrounded by books and free libraries, but the boy Lincoln in a log-cabin, who is willing to walk fifty miles to borrow a book, and whose entire library would not exceed a half dozen volumes, that reaches the success-goal first.

It is not the boy who is kept in the best school and sent to the greatest university, with plenty of money to

spend, but the Wilsons, who snatch their education in spare moments on the farm, who succeed.

It is not the boy who is surrounded with great laboratories and elaborate apparatus, but some Michael Faraday, who, in the attic of an apothecary shop, experiments with a can of water and an old syringe, who becomes eminent.

It is not the modern astronomer who is educated and trained in scientific institutions and great observatories, but enthusiasts like the boy Galileo, who made a telescope out of pieces of glass, who make the greatest discoveries. With this home-made telescope he discovered the rings of Saturn.

It is not the boy who is surrounded by the best implements and tools that ingenuity can manufacture, but an Eli Whitney making a cotton gin in a cellar in the South with the simplest tools, or a Cunard whittling the model of a ship with a jacknife, that makes great industrial discoveries.

D. C. Gilman is reported to have said: "It is no doubt very pleasant to be up to date, well posted, and 'in the swim' about the latest issues from the press, but we are all in danger of reading too much. It is quite true that we should establish a professorship of what to read and how to read. Let us read less and think more."

Paradoxical as it may seem, there is something demoralizing in having too many opportunities or too great facilities. In the midst of too great advantages there is a loss of concentration; there is not the same motive for holding one's mind steadily and firmly to one thing that there would be if the mind were free. When one goes into a great department store, he sees so many

varieties and colors and shapes and sizes and tints that he is perplexed in making up his mind what he wants. There are many conflicting preferences which forbid decision.

Lincoln was hungry for an education; he yearned for growth, for expansion, and, because many volumes were denied him, he appreciated all the more the precious books which he walked many miles to obtain, and which he read before the log fire when all the rest of the household were asleep. There was no large library of books staring him in the face, bidding for attention, and distracting his choice. All the energy of his nature was concentrated on that single "Life of Washington." He threw his whole being into it, and devoured it, as only a soul thirsting for knowledge can.

He did not make up his mind, when he took the book, that if it did not prove as interesting as he had hoped it would, he would go to the library and fumble over a hundred volumes, and select the one which might amuse him most. That was the only book within his reach that he had not read a dozen times, and he drank in its wealth with all the eagerness of his nature — all the intensity of his mind. He lived in the book, he relived the life of Washington, he followed him in his campaigns, entirely oblivious of the mud-floor cabin in which he lay reading before the fire.

The book was not merely read: it was absorbed. His soul quenched its thirst at this living fountain with as much eagerness as the hart quenches its thirst at the brooks for which it has pined so long.

This was really reading; he made every book he could get hold of his own, and read each one as if he never expected to see another.

A country boy often bemoans his lack of advantage, with poor and short-term schools in winter, no free libraries, and only here and there a book; but the history of our country shows that it has not been the hasty reading of many books, not the glancing over hundreds of volumes, but the entire absorption of a few works of a few great minds that has made strong men.

Lincoln got more real benefit and a better education out of the half-dozen books which composed his library, such as the Bible, Weems's "Life of Washington," and "Æsop's Fables," than many a modern city-bred youth gets out of the numerous books in the great free libraries.

Concentration is the secret of all great achievement. Anything which demoralizes this, everything which dissipates the attention or the power to concentrate one's attention upon one thing, should be avoided as an enemy to success.

The quiet and leisure of country life, together with the greater facilities for concentrating the mind, often more than compensate for the seemingly greater opportunities of the city.

Power is the great goal of every worthy ambition, and it is gained only by strict discipline, by long-continued and strong concentration of the mind upon one thing until it is entirely mastered. The constant changing of the mind from one subject to another — the flitting about from book to book and from subject to subject, as the bee flits from flower to flower — is perfectly demoralizing to the mind, which, to achieve anything great, must be held steadily and persistently upon one subject. This is the key to all power, the secret of all achievement.

This is really why the country-bred boy, with apparently meagre opportunities, with only common schools

and with few books, distances the city-bred youth who is surrounded with so many facilities for education, with so many free libraries and opportunities, that the mind really loses its power of concentration, and dissipates its mental energies over many subjects.

Many a bright youth, born in the city and reared in the midst of books and with the advantages of the best schools, has been a failure, when, if he had been country-bred, without many books or large educational advantages, he would have succeeded. So many things bid for attention, and there are so many opportunities which are really distracting that it is very difficult to concentrate long enough upon one thing to succeed. When a country-bred boy has a book he devours it, digests it, assimilates it, and it becomes a part of his blood and life.

It is a curious fact in the history of nations that only those which have had to struggle the hardest for an existence have been highly successful. As a rule, the same thing is true of men.

One would think that it would be a great relief to have the bread-and-butter problem solved by one's ancestors, so that he might devote all his energies and time to the development of the mental and spiritual faculties. But this is contrary to the verdict of history and the daily experience of the world. The strugglers, those born to a heritage of poverty and toil, and not those reared in the lap of fortune, have, with a few exceptions, been the leaders of civilization, the giants of the race. It is the struggle which develops, — the effort to redeem one's self from iron surroundings, — which calls out manhood and unfolds womanhood to the highest possibilities. The Lincolns, the Garfields, the Grants, the Greeleys, the Mary Lyons, the Lucy Stones, the Mary A. Livermores,

— all the men and women who had to struggle against overwhelming odds, — these are the ones whose lives have marked stepping-stones in their country's progress.

There is something deteriorating and paralyzing to one's individual growth in the consciousness that he does not need to labor for his daily bread. Nature's fiat is inexorable. Man must struggle or cease to grow. He must work, or be content to leave his highest powers undeveloped.

There is the basis of a great truth in the belief of some Indians that when they conquer an enemy his strength is added to their own. When we conquer an obstacle, or hold to our task in spite of great difficulties, we unconsciously increase our strength to overcome. One victory gives power to win another. As the solid muscles and sturdy sinews of an athlete are the result of wrestling, running, and exercising, so the force and aggressiveness of strong characters are largely the result of the effort required to surmount obstacles. To overcome means to be strong, to struggle with adversity, means to develop power.

The timber in the sapling in the forest has no rigidity, no sturdy fibre or strength, because it has never had to struggle with the tempest; but the tree which stands in an open field or on a mountain side, which has had to fight every inch of its way, from the tiny acorn to the giant oak, with the furious winds which have tried to wrench it from its bed, and the arid soil which has grudgingly sheltered its roots, furnishes timber whose fibre and strength defy the waves of ocean and the fiercest hurricanes, — material which will stand the wear and tear of many years.

"If a boy is not trained to endure and to bear trouble,

he will grow up like a girl," says Beecher; "and a boy that is a girl has all a girl's weakness without her regal qualities." To be obliged to wrestle with circumstances, to clear one's own path through a tangled forest of difficulties, to walk often, it may be with aching heart and bleeding feet, over the thorns and brambles that obstruct the way, but with undaunted spirit, is to call out qualities of resourcefulness, self-reliance, courage, and perseverance, — qualities that make strong men and women,— which otherwise might remain dormant.

It was through such a tangled forest that Samuel Drew at twenty-one, a poor shoemaker who could hardly read the alphabet, cleared his way until he became the most profound metaphysician of his time, the author of works upon immortality of the soul which have never been surpassed.

Samuel Lee, apprenticed to a carpenter at the age of twelve, and at seventeen, at the close of his apprenticeship, earning six shillings (a dollar and a half) a week, received as the reward of overcoming the obstacles which crowded his path the chair of Regius Professor of Hebrew in the University of Cambridge, and the honor due him as one of England's great oriental scholars.

Success without difficulty, or achievement without strenuous effort, is robbed of most of its triumph. Whoever would taste the joy of the victor must develop his strength by overcoming obstacles. Whoever would wear the laurels of a conqueror must bear the burden and heat of the day without murmuring.

Napoleon said that Massena was never quite himself until defeat stared him in the face; then the sight of death and the groans of the dying nerved him to almost superhuman energy.

A great many men and women are never themselves until ruin confronts them. They do not know how to bring out their reserves until they are overtaken by financial disaster, or until some great sorrow bereaves them of loved ones. Then the sight of their blighted prospects or the wreck of their happiness, arouses and stirs them to their inmost being.

The thunderbolt which made for a moment a cruel rift in their lives gives them the first glimpse of the undiscovered continents of their beings, and awakens them to the necessity of calling into action faculties which otherwise might have slumbered forever. How frequently do we see a boy or a girl who had been only a bill of expense and care to his or her parents, and who had been thought incapable even of earning a living, — when a crash comes, when a panic snatches away fortune, or when death suddenly removes parents or guardians, — take on, as if by magic, new powers, of whose existence no one had the least suspicion. Powerful resources have been discovered within, which make possible things that under ordinary circumstances would never have been attempted. So do what seem at the time cruel misfortunes often prove life-awakeners and inspirers, compelling us to develop our noblest faculties, to be men and women, instead of sluggards and dreamers.

XXXIV.

THEY "NEVER HAD A CHANCE."

PROBABLY nine out of ten men past middle life, if asked how it happens that they are to-day only barely earning their living, would tell you that they "never had a chance," that they were kept back, that circumstances were against them, that they had no opportunities, such as other boys around them had, or that they did not have the proper schooling, or else plead some similar excuse.

The probabilities are that opportunity did visit every one of these men more than once in their youth or early manhood, but that they did not see that all good chances consisted in doing everything they undertook cheerfully, promptly, and just as well as it could be done.

As boys they did not look upon every errand as a chance to be polite, prompt, energetic; on every lesson in school as a foundation stone in their success-structure. They did not think that the demoralizing hours of indolence and shiftlessness which they were weaving into the web of their lives would mar the fabric forever, and reproach them through all time. They did not realize that the impudent reply to their employer, the carelessness and indifference which they slipped into their tasks, would come out as ghosts in the future to mar their

happiness and success. They looked upon every duty shirked, the minutes they cut off from each end of a day, as so much gain. They did not realize that these things, which seemed so innocent, would grow into giant defects which would blight their future success.

They did not think that their slipshod methods, their careless attire, and their aggressive manners would lie as great bars across the path of their advancement, and keep them back from the goal of their ambitions.

They did not think that all these things would lead to their being fixtures at salaries of ten or fifteen dollars a week.

They did not think that these seeming trifles in youth would doom them to be perpetual janitors, clerks, or farm hands, and that it would be almost impossible in maturity to outgrow the defects of their youth.

THE GOOD CHANCES ARE NOT ALL TAKEN.

"When men tell you," says Sir Thomas Lipton, "that there are no more chances in this world, tell them that they are mistaken. Your country abounds in so many that I marvel why any American cares to leave its shores. There are thousands of manufactures that are still in an imperfect state; there are millions of acres that are still to be made productive; there are, seemingly, countless achievements yet to be undertaken. What I say is best proven by the international yacht races. Every year we race we believe that we have produced the best possible boat, but we find after the race is over that we can improve it in some respect. If all men would use their minds in the same way that the builders of these big yachts use theirs, what a world of

improvement would be made! After every race we produce something better, something finer — the result of brains and workmanship — and we are not satisfied yet."

"Where shall I find room?" is a question which every youth who has his way to make in a great city asks himself. He finds every avenue crowded, every position filled, every inch of room apparently occupied by those greatly his superiors in experience and skill. But on the heights where excellence dwells, where pluck and determination live, there is always room. The world makes way for the worthy and determined.

Don't hurry, don't worry. The mental strength gained by battling now with obstacles, which retard you and keep you at the foot of the ladder for a time, may save you from a fall later. It is astonishing how doors fly open in different directions when we are prepared to enter. When you are ready to fill a superior position, you will not need to force an entrance. The whole world is hunting for the right man. Everybody wants to employ the man who possesses the greatest ability. If you have the energy and will to push your way through the crowd, which always hangs around the foot of the ladder, you can safely ascend. The higher you climb, the less you will be crowded. Don't wait for a chance, but make it. Spend every minute preparing for it. Successful men seldom wait for chances; they prepare for them, and when they come they are found ready.

The manager of one of the largest packing houses in Chicago was handed a card from an unknown caller, but, being rushed with business, he declined to see the visitor. As he was leaving his office for luncheon, a well-dressed

young man accosted him, and, addressing him politely, said:

"Mr. Blank, I have been studying your products, and I can increase your business by representing you in the Southwest and Mexico."

It was the same young man to whom the manager had denied admission. His frank statement interested Mr. Blank so materially that he took him into his private office for an immediate interview on the matter, forgetting all about luncheon. Two days later the young man was speeding to his destination as a representative of the firm.

He had studied the business of a man unknown to him. He called on that man to present his idea; he was refused admittance, but he waited for his opportunity.

If you expect to accomplish anything in the world, you must be alive — very much alive — alive all over. Some people seem half dormant. They impress you as partial possibilities — as people who have discovered only a small part of the continent within themselves. Most of it remains undeveloped territory.

A man who does things is one who is alive to the very tips of his fingers. He is alert, always on the watch for opportunities.

XXXV.

SYSTEM AND ORDER.

An old merchant who had done business in one of the interior towns for many years had failed, according to the "Michigan Tradesman." When one of the creditors reached the place, it was to find the merchant working hard to figure it all out:

"Lands! but I don't see why I should fail," he kept on saying. "Mebbe, though, I did n't collect sharp enough."

"You have a heap of goods here," said the agent, as he looked around.

"Yes, more or less."

"When did you take the last inventory?"

"Inventory? Take everything down?"

"Yes."

"And make out a list?"

"Yes."

"And dust off the shelf and mop the floor?"

"That's it."

"And clean the windows and paint the front of the store?"

"Yes."

"I never went into that. I was going to one day about fifteen years ago, but they had a wrestling-match

in town, and I left the inventory. Mercy on me, but I can't understand why I should fail."

Systematic stock-taking, accurately kept book accounts, and a careful balance sheet are actual necessities of any business in country or city. The man who never knows where he stands will not be likely to stand anywhere long.

The same order, system, and forethought which characterize the city establishment should prevail in the country store.

"I am thoroughly convinced," says the president of the National Association of Credit Men, "from my contact with merchants and other business men, that a vast proportion of the failures which take place would not occur if the managers of business houses and corporations were thoroughly and constantly familiar with their condition and intelligent results of their transactions frequently laid before them."

In some places goods are tumbled together without any method of arrangement, and the clerk is obliged to search a long time for the article wanted. Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now." They drop their articles of clothing just where they happen to remove them. You will find their collars and cuffs and neckties in one place at one time, and in another place at another time. When called away suddenly, or interrupted, they lay one thing which they happen to have in their hand down just where they are, expecting to put it in its place when they have more time. When these young people grow up to manhood and womanhood, they find that the habit of putting things down any-

where, "just for now," has become a tyrant that fills their lives with confusion and disorder.

It takes no more time or effort to put a thing where it belongs in the first place than it does later, — perhaps less; and the chances are that, if you do not do so at the proper time, you never will. Even if it costs you a little inconvenience at the moment to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and usefulness a hundredfold, and may save you much trouble and mortification in the future.

Many a man is wondering why he does not succeed, while his desk, at which he sits, tells the story of his life and shows the limitations of his capability. The scattered papers, the unfiled letters, the disorderly drawers, the dust in the pigeonholes, the layers of newspapers, of letters, of manuscripts, of pamphlets, of empty envelopes, of slips of paper, are all telltales.

If I were to hire a clerk, I would ask no better recommendation than would be afforded by the condition of his desk, or table, or room, or workbench, or counter, or books. We are all surrounded by telltales which, cover them up as we will, are constantly proclaiming the stories of our lives. Our manner, our gait, our conversation, the glance of our eyes, the carriage of our bodies, every garment we wear, our collars, neckties, and cuffs are all telling our life-stories to the world. We wonder why we do not get on faster, but these tiny biographers often tell the secret of our poverty, our limitations, our inferior positions.

Do not be spasmodic in business. Some men make a great splurge one day and turn everything topsy-turvy,

and the next day, when temporary enthusiasm has evaporated, they are careless, lazy, and indifferent. No business can be built up in this haphazard way. It is steady industry, eternal vigilance, and stick-to-it-iveness that will win in the battle for success.

XXXVI.

CREATIVE ABILITY.

THE young man in demand everywhere to-day is the one who can create something, the man of productive power. There are many who can do routine work, follow prescribed lines, carry out in detail a programme mapped out by others; but the man of original force, of constructive energy, who can start out in untrodden paths and blaze the way for others, is as rare as he is valuable.

There is always a premium on the thinker, the man of original ideas and methods and real productive force. Insurance companies are scouring the country for such men; merchants are in need of them; great combinations are looking for them as leaders; they are wanted in law, in the business world, in the field of science, in all walks of life.

THE POWER OF PROMPT DECISION.

The man who makes up his mind quickly and firmly has an infinitely better chance of success than the one who is always hovering on the brink of hesitation and uncertainty. The temptation to open up and reconsider should be cut off immediately, for to be weak in your power of decision is to be shorn of most of your strength.

One of the most dangerous habits in which a youth

can indulge is that of weighing, balancing, reconsidering, and making up his mind, and yet again reconsidering, balancing, and weighing all the arguments for and against, until the brain becomes confused and incapable of clear judgment. Such a habit is one of the greatest dissipators of mental power, and the man who allows himself to become its victim is foredoomed to failure.

A young man who starts out to succeed must resolve firmly that he will not become a prey to indecision, that he will suffer the consequences of mistakes rather than be forever digging up matters *de novo*. He should make up his mind not to act hastily, or without proper consideration of the thing in hand, but to use his best judgment in arriving at a decision, and then, without hesitation or reconsideration of the arguments for or against, try to execute it with all his might. If he finds he has made a mistake, he must not be discouraged; he has had a new experience, which will prove helpful to him in the future, and the benefit accruing to him from the practice of self-reliance and prompt, unwavering decision, will be of infinitely greater value to him than a successful move would have been had he hesitated, weighed, and considered, reconsidered, and changed his mind over and over again before making a final decision.

Many people of great ability do not succeed to any extent, because of the weakness of their power of decision. They seem incapable of acting independently. They must see their friends and consult their neighbors before they can tell what to do about the simplest thing. They must think it over and over until the brain grows weary of the treadmill round forced upon it; and the more they think it over, the more consultations they have about it, the less able are they to reach any conclusion.

So they go through life, halting, uncertain, robbed of their strength, deprived of the large success they were fitted by their ability to win, because of this fatal lack of power to decide for themselves and to decide promptly.

EXECUTIVE FORCE.

Men of great achievement are characterized by their ability to grasp situations quickly and to seize opportunities. Their vision is clear; they understand conditions thoroughly; they act without hesitancy or doubt of results; hence, in most instances, they carry their purposes to a successful issue.

Those who accomplish great things do not do so by unusual straining or an exhausting output of mental or physical energy. J. Pierpont Morgan, for example, in the execution of his colossal schemes, does not seem to exert any great effort. He achieves his ends with apparent ease, because of the lucidity of his ideas and his strong grasp upon situations.

The steel tools driven by the great cams in our shipbuilding yards go through solid steel plates with as much ease, seemingly, as the fingers of a cook go through yielding dough, because of the huge balance wheels whose mighty momentum, without jarring or straining, overcomes all obstacles. So great workers compass vast results by the momentum of their intellects, their clear comprehension of conditions, and their ready mastery of complicated situations.

Such minds as these are self-contained, self-reliant, confident. They do not buttonhole every friend or acquaintance they chance to meet and ask his advice or opinion in regard to their plans. They do not consult subordinates or equals; they simply look over the ground

and study it carefully, as a skilful general studies his plan of the battleground before he leads his army to action, and then they act.

A noticeable example of this stamp of mind is General Kitchener, one of the most remarkable personalities of our time. Silent, stern, immovable, when a purpose is once formed, this hero of many hard-won battles is a sphinx-like type of concentrated power. He forms his plans unaided, and executes them with the precision and force of a huge engine. His chief of staff was the only one who knew anything of his intended movements when he started one day on an important expedition during the recent war in South Africa. He simply ordered a locomotive, a guard van, and a carload of "Tommies." Orders were given to clear the track. Everything had to stand aside for him. No warning was allowed to be telegraphed ahead. He arrived on the spot without previous notice, and no general in the army knew when or where he might appear.

Another incident of his South African campaign is strikingly characteristic of the man. About six o'clock one morning he paid an unheralded visit to the Mount Nelson Hotel, Cape Town, scanned the register, and found there the names of officers who should have been on duty. Without a word to any one, he went personally to the rooms of the offenders and left the following notice: "A special train leaves for the front at 10.00 A.M.; the troop-ship leaves at 4.00 P.M. for England; you have your choice, sir." He would listen to no excuses, no parleying, no apologizing; that was his ultimatum, and every officer knew what he meant.

He wields an absolute power over those under him, because of his positiveness, his self-possession, his con-

sciousness of being equal to any emergency, whatever it may be. Everything about him is indicative of strength, largeness, and breadth of make-up. Free from petty vanity or any desire for praise or flattery, he has a frank contempt for all social distinctions and frivolities. His personality has all the impressiveness of some great natural force, working out its purpose silently, effectively, and with the certainty of doom.

The conquering general is not an endearing character, it is true, his subordinates fearing rather than loving him; neither is he, any more than that other forceful character, J. Pierpont Morgan, a model type of man in every respect; but both men possess in an eminent degree those qualities of self-confidence, concentration, firmness, promptness, decision, and ability to grasp situations which every one who would be successful must cultivate, the measure of one's success being proportioned to the degree to which he develops these indispensable qualities.

Men who have a wide grasp of intellect and firmness of decision are always positive. They know what they want, and are never on the fence. They do not waste their time shilly-shallying, seeking advice, balancing opinions, or splitting hairs. They decide upon a course of action, and then pursue it without hesitation or wavering.

XXXVII.

FRIENDSHIP AND SUCCESS.

In one terse sentence Emerson thus epitomizes the value of friendship: "A friend makes one outdo himself." Outside one's own power to make life a victory or a defeat, nothing else helps so much towards its success as a strong, true friendship.

The friend whose thought runs parallel with mine, who sympathizes with my aspirations, recognizes my strength as well as my weakness, and calls out my better qualities and discourages my meaner tendencies more than doubles my possibilities. The magnetism of his thought flows around me: his strength is added to mine, and makes a well-nigh irresistible achievement-force.

The faculty of attracting others, of forming enduring friendships in whatever environment one may be placed, is one whose worth in the struggle for existence can hardly be overestimated. Apart from its spiritual significance and the added joy and happiness with which it illumines life, friendship has a business value, so to speak, which cannot be overlooked.

In a recent contest for the best definition of the word "friend," a London paper awarded the prize to the candidate who submitted this one: "The first person who comes in when the whole world has gone out."

It has not an erudite, dictionary sound, but could there be a better definition? The man who has been saved from financial ruin, tided over some great emergency or fateful crisis in his business, by a friend will appreciate its significance.

Many a man owes his start in the world and much of his success to his ability to make and keep friends. The tendency of modern business methods, however, is to eliminate friendship from life. Modern men are too busy, too much absorbed in the exciting game of fortune-making to take the time to cultivate friends. The school and college chums who were very near and dear in the old days, before the fever of avarice had infected their blood, have been crowded out, and no new friends have replaced them.

The writer knows more than one cold-blooded man of affairs who would not give an old college classmate, whom he has not seen for years, ten minutes of his time during business hours, simply because "business before pleasure" is his unbending rule. Such people may accumulate fortunes, but at a price which staggers friendship, and at a sacrifice which makes angels weep.

Sometimes a man outgrows the friends of his early years. He continues to grow in knowledge, strength, and wisdom, while those who satisfied his mental requirements when he was an undeveloped youth stand still or lag far behind him. But if one gains no new friends as the old ones drop out of his life, he cannot truly be said to grow, no matter what his acquirements, for "a man's growth is seen in the successive choice of his friends."

One of the greatest dangers to success or real progress is to shrink from people, to become isolated, or shut up

in one's self. A man frequently becomes so absorbed in some special pursuit or work that he neglects the social side of life completely. Friends call on him, but he either denies himself to them, or receives them so coldly and indifferently that they soon cease to come. One after another they fall away, and, when unforeseen trial or disaster comes, he awakes to the bitter consciousness that he has no friends — that he walks alone.

It would be interesting to trace the influence of friendship in the careers of the successful men of this country. Many of them owed their success almost entirely to strong friendships. "Men are bound together by a great credit system," says a writer, "the foundation of which is mutual respect and esteem. No man can fight the battle for commercial success single-handed against the world; he must have friends, helpers, supporters, or he will fail."

Aside from the importance of friends as developers of character, they are continually aiding us in worldly affairs. They introduce us to men and women who are in positions to advance our interests. They help us in society by opening to us cultured circles which without their influence would remain closed to us. They unconsciously advertise our business or profession by telling people what they know about our latest book, our skill in surgery or medicine, our success in recent law cases, our "clever" invention, or the rapid growth of our business. In other words, real friends are constantly giving us a "boost," and are helping us to get on in the world.

"What is the secret of your life?" asked Elizabeth Barrett Browning of Charles Kingsley. "Tell me, that I may make mine beautiful, too." He answered: "I had a friend."

PEOPLE WHO CALL OUT THE BEST IN US.

We all know people who touch the springs of our higher nature, the moment we meet them. Every door of our better side flies open to receive them; we seem to grow in their presence, to expand, to be filled with a sense of peace and satisfaction which is indescribable. On the other hand, there are natures from which we shrink: they close every avenue of aspiration in us; every beautiful thought or ideal withers under the breath of their presence. They make deserts of us. We cannot say the things we would, or think our best thoughts while near them; their approach appears to paralyze our faculties; the mere touch of their hands seems to send a sensation of cold over us.

One of the happiest effects of knowing that others have confidence in us is the tendency it has to strengthen belief in our own ability. The feeling that some of those around us, especially those among them who have achieved success, believe in us unreservedly — the consciousness that they think we have ability to work our way and to make ourselves felt in the world — is a wonderful tonic, a powerful stimulant to endeavor.

Many an aspiring soul, working under terrible disadvantages and struggling against an iron environment to gain a foothold, has been inspired and encouraged to persevere by the knowledge that somebody was hopefully watching his efforts and would be disappointed if he should fail.

Many a poor struggler would have given up the fight in despair but for the memory of the parting words of a teacher who believed in him and expected to hear from him in the future. Many a youth has been buoyed up

and nerved to snatch victory from defeat by a mother's tearful injunction not to disappoint her hopes.

We are too chary of hopeful, encouraging words to those about us. Those who are naturally aggressive and self-confident hardly appreciate the importance of such helpfulness in winning success. They do not realize the necessity of impressing the timid and self-depreciatory with the belief that others have in them, and of assuring them of their real merits and ability. Yet the success or failure of many persons depends largely upon the estimate placed upon them by others, and upon their friends' confidence or lack of confidence in their ability. Many discouraged workers, men and women of sterling worth, have failed because no one seemed to believe in them, because no one by encouraging words of appreciation, expressing confidence in their power to succeed, stimulated them to persevere in their efforts.

There is nothing which quite takes the place, in a boy's life, of the consciousness that somebody — his teacher, brother, sister, father, mother, or friend — believes in him.

One of the most discouraging things to a youth who is apparently dull, yet is conscious of real power and ability to succeed, is to be depreciated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure.

When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement.

If you believe in a boy, if you see any real ability in

him (and every human being is born with ability to do some one thing well), tell him so; tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital.

There is inspiration in "He believes in me."

LOVE AS A TONIC.

The most precious friendship is found in one's domestic relations. If a business man has his own home with a fit companion, it is better for him; if unfit, the worse for him.

All through the Bible are passages which show that love is a health-tonic, and actually lengthens life. "With long life will I satisfy him," says the Psalmist, "because he hath set his love upon me." Love is harmony, and harmony prolongs life, as fear, jealousy, envy, friction, and discord shorten it.

Who has not seen the magic power of love in transforming rough, uncouth men into refined and devoted husbands?

There is no doubt that those who are filled with the spirit of love, which is the Christ spirit, — whose sympathies and tenderness are not confined to their immediate relatives and friends, but reach out to every member of the human family, — live longer and are more exempt from the ills of mankind than the selfish and pessimistic, who, centred in themselves, lose their better part of life, — the joy and the strength that come from giving themselves to others.

The power of love is often illustrated in a delicate mother who walks the floor, night after night, whose days pass without recreation or change, week in and

week out, and who feels more than compensated if she can only procure relief for her suffering little one.

In no other way than through the marvellous power of love can we account for the wonderful miracles of endurance presented by many mothers in bringing up large families. Think of a mother carrying about, perhaps for the greater part of a day and the night following, the same weight, in merchandise or other matter, as that of a sick child! She could not stand the strain. She would be ill in a short time. But love lightens her load and makes self-sacrifice a pleasure. She can bear any burden, even poverty, disappointment, or suffering, for the sake of the loved one. This sublimely unselfish mother-love is a prototype of the most exalted creative love that enraptures the universe, that invites us to be partakers and dispensers of this world-tonic, this great panacea for all of the ills of mankind.

AMASSING GREAT WEALTH DOES NOT CONSTITUTE SUCCESS.

We cannot too often emphasize the fact that real success does not consist in performing some extraordinary deed, in acquiring an enormous fortune, or in achieving something unusual; that it is not attained by getting one's name in the papers, and winning the transient applause of the multitude; that it is not the same thing as notoriety; but that it is growth or normal development; that it is making the most of one's powers and opportunities; that it is the effort to do good, to make the world a little better place to live in.

"The boy who settles down to make the old folks happy, and the girl who considers that the highest honor of womanhood is to make a loving, thoughtful daughter,

a sympathetic, considerate sister, a faithful, unselfish wife, a careful, common-sense mother," may be infinitely more successful than the boys and girls who leave the old farm, go through college, and enter public or commercial life, even if they make a name for themselves.

It should never be forgotten that neither money, reputation, nor renown constitutes success.

Young people are apt to judge things by appearances, from a superficial standpoint; and, because their names are so much paraded in the press, they get the idea that politicians, great bankers, prominent merchants, and railroad men and manufacturers run the world.

It is not so. People might as well say that the prosperity of a country depends upon the business done in the cities, when the fact is that the very life of the city depends upon the farm. The condition of the crops gauges the market, trade conditions, and the business of the world.

It is not the few great deeds exploited in the newspapers that uplift the world. No, instead of that it is the ten thousand little sacrifices in the home, the self-abnegation of the burden-bearers, the fathers and mothers who toil and economize that their children may start in life a little less heavily handicapped than they were; the unselfish devotion of the daughters who put aside their own ambitions in order to make home a little brighter for the old folks in their declining years; the fidelity of the hard-working sons who stay on the farm to help pay off the mortgage and save the old homestead.

Such deeds are seldom chronicled in the newspapers; they are too humble and seemingly insignificant to attract the attention of the great, busy world; but they raise manhood and womanhood to the pinnacle of real greatness, of true success.

XXXVIII.

OTHER MEN'S BRAINS.

A YOUTH in entering business can never succeed largely without cultivating the acquaintance of competent people and acquiring practical helpers.

Mr. Carnegie, in a recent speech, suggested the following as an appropriate epitaph for his own tombstone:

"Here lies a man who knew how to get around him much cleverer men than himself — Andrew Carnegie."

The great majority of men who succeed in a large way do so because of their ability to surround themselves with able and shrewd associates. Americans especially seem to have an instinctive genius for estimating and measuring men.

No man can be a leader of a great enterprise, can stand at the head of a great undertaking, unless he knows men, unless he knows how to measure and weigh them, to estimate their ability, and to place them to the best advantage.

A bank president, a prominent man at the head of many large enterprises, told the writer that he owed his success to his natural instinct for selecting men. He said that he had rarely made a mistake in picking out a man for a responsible position, and that, after he had

placed him, he gave him to understand that his whole reputation was at stake, and that he should hold him absolutely responsible for the success or failure of the enterprise. He said that, after he had selected and placed his men, it took comparatively little oversight or ability to manage them successfully, and that the results are very satisfactory.

Not every one, however, can place men properly. Many able men have totally failed in great undertakings, not because they have not worked hard, but because they have not known men ; they have not read human nature correctly. They have put men at the head of departments, or in posts of responsibility, who lacked executive ability and the qualities of leadership.

It does not follow that because a man succeeds in doing one thing that he can do something else successfully. Many men wrongly think that, because a man can write a book, or a good leading article, he can manage men. There is nothing in common in the requirements of the two tasks. The leader must have executive grasp ; he must be an organizer, he must have systematic plans ; he must watch everything or everything will be in confusion.

Many men mistakenly think that because they work hard and try hard, they must eventually succeed to some extent. This does not follow. Some men conduct great enterprises with little apparent effort. Their success is due to skill in selecting efficient executive heads.

Many a business man breaks down, trying to supplement the work of incompetent heads of departments, simply because he does not know how to choose the right men. A man of commanding ability does not worry himself over details. He makes out his programme and

then selects men who can carry it out to the letter. Indeed, it is a sign of weakness for the head of a concern to bother about little details. It shows that he lacks the insight, the business sagacity, the ability to select and to manage men who can do things efficiently.

Many heads of large concerns spend little time in their offices; they travel or remain at home, but the business goes on like clockwork, simply because they know how to select men who can efficiently do the work assigned to them.

It is a great art to duplicate one's self in another, and multiply one's self many times by selecting those who are vastly superior to ourselves, but who did not happen to have had our opportunity to do the thing themselves.

Many a proprietor of a vast establishment, many a man who is looked up to as the head of a firm and is at the front of a great enterprise, has associated with him, and under his direction, those who are far his superiors in real ability, and who, had they had his advantages, would have far outstripped him.

In fact, a great majority of men never have an opportunity to test the extent of their powers. As boys, they get jobs; and, if their advancement is steady and reasonably satisfactory, and especially if they have others depending upon them for support, they are satisfied to go on without making a supreme struggle to do the thing which their employer is doing, or something else which they may feel within them that they have the power to do.

Emergencies, the stress of great events, are what develop great possibilities.

When a great national crisis, like that of the Civil War, confronts a people, giants are born out of exigen-

cies: a Lincoln, a Grant, a Farragut, a Sherman, or a Lee steps forth to answer the call; but in times of peace, when there is no stress of circumstances, no great emergencies or crises, the executive giants are only potencies, and, although they exist all about us, they are seldom devoloped or brought into prominence.

So, in innumerable positions in this country to-day, unknown to fame, unnoticed by the crowd, there are sleeping giants, ready to spring forth, equal to any emergency which may arise; but, until the crisis comes, they will be unknown, perhaps, even to themselves.

There is nothing else which so puts a young man on his mettle as to feel that he is being tested by a giant, by a man who knows when he fills his place efficiently, and he acts accordingly.

There is nothing which will call out the reserve force of a capable man more than the consciousness that great things are expected of him by a past master in his line, a man who knows the possibilities of the situation.

When a man is placed at the head of a department or of an institution, and the entire responsibility is thrust upon him, he feels that his reputation is at stake, and that he must prove himself equal to the estimate of the man who placed him there. Every faculty within him is summoned to the front. But if, on the other hand, he knows that he is not complete master of the situation, because his employer is constantly interfering; if he feels that the latter does not expect great things from him, but only routine drudgery, he will not call out all his reserve force, as when he knows that he is placed in a responsible position by a master, and that success or failure depends upon himself.

XXXIX.

JAY GOULD'S TIMELY HINT.

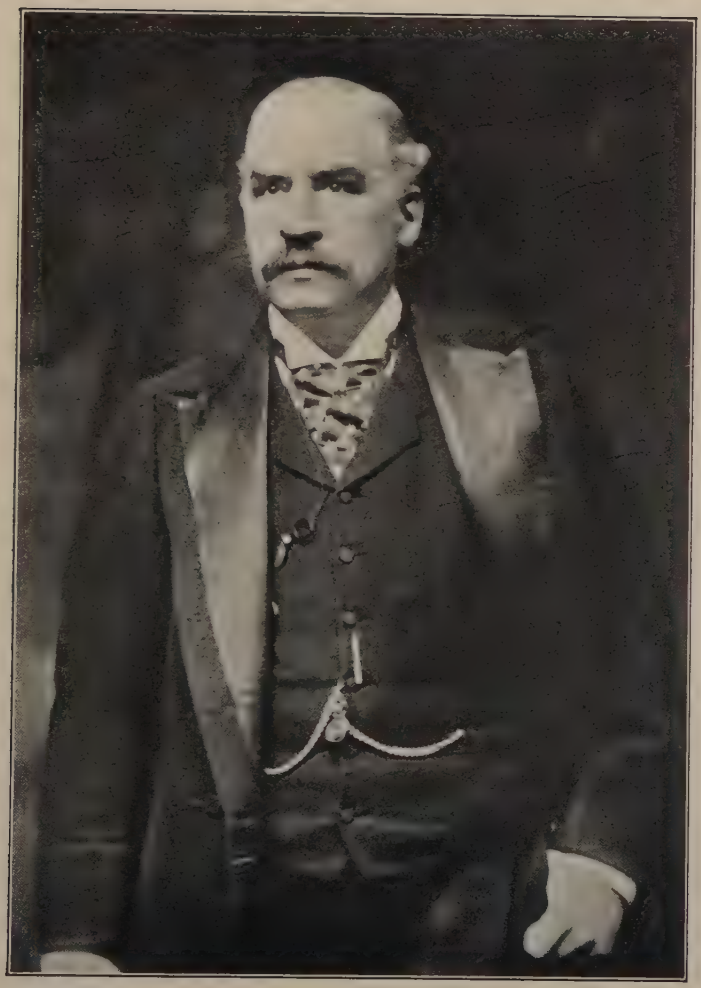
"I CALLED upon Jay Gould once to ask him for a rule that would bring me success in my work," said Edward Boyer, principal of one of the finest grammar schools in New York City. "Every one who knew Jay Gould knew that he was a preoccupied man, — that his thoughts were usually far away from the present scene. I was introduced to him by a friend, but I felt that he was scarcely conscious of my presence. We had planned to make some startling remark to attract his attention; and, as I did so, the great financier looked at me for a second as if he saw me for the first time. Then I put my important question. 'What is your business?' he asked, as quick as a flash. 'I am a schoolmaster,' I replied. 'Then let other people do the work.' The advice was to the point, and has proved itself invaluable."

To get "other people to do the work" is one of the essentials if a business is to be largely successful. Many men of great ability never accomplish anything above the ordinary, simply because they waste their time and energy upon trivial matters; they become drowned in details. A man who is capable of doing original work, who is a natural leader or manager, would soon ruin the breadth and grasp of his mind by confining it

exclusively to trifles. Of course, attention to little things is of vast importance during one's apprenticeship or period of preparation, for without the discipline of drill in *minutiæ* he could never do greater things. But when a young man starts out for himself in a business of any magnitude, he cannot afford to spend his time doing little things, attending to ordinary routine which men of less ability can do just as well.

Frequently able men disappoint their friends by their failure to achieve something worthy of their talents, simply because they squander their life-force and waste their reserve-power on little things. Instead of drawing all the water out of the reservoir at one place, it dribbles away through gimlet holes, and, of course, does little execution. We know men of fine ability who are so particular about detail that they will not allow those about them to do anything which they can possibly do themselves. They think that they must write or dictate every letter, no matter how unimportant it may be; that they must "O. K." every item of expense, and sanction everything that is done about the establishment, lest some mistake may be made. The consequence is that these men never rise above a little, picayune business; they go about all day in a "peck measure," never getting into larger relations with the business world; and, while they are respected and known as careful men, their field of influence remains narrow and circumscribed.

If we study the methods of our most successful men, we shall find that the secret of their successes lies largely in their ability to train those about them to carry out the details of their business, and their power to duplicate themselves by trusted lieutenants. They are



J. PIERPONT MORGAN.

shrewd enough to put employees at the head of departments and make them responsible for the proper conduct of the same, knowing that, when a man has responsibility thrust upon him, and is held accountable to his chief, he will do much better than when he has no authority, and thinks that his work will be overhauled and changed by his superiors. In other words, these men know that they secure the best results by reposing confidence in their assistants, giving them leeway and holding them strictly responsible for the proper performance of the details intrusted to them. They thus multiply themselves through others and do not fritter away their energies in mere routine work. They save themselves for great plans and for generalizing.

What, for example, could John Pierpont Morgan accomplish if he should undertake to write or dictate every letter in his office, and should not dare to trust those about him to do anything without his detailed instructions? Mr. Morgan is shrewd enough to know that it is a thousand times better that his lieutenants should make mistakes now and then, than to clog the whole machinery of his business by trying to have every little thing pass through his own hands.

Self-multiplication or self-duplication, therefore, is absolutely imperative for a man who would be a leader or would do business in a large, comprehensive way.

KNOWLEDGE OF HUMAN NATURE IS CAPITAL.

The man who succeeds in this century, since he must always have helpers, must know men; he must be able to weigh them, to comprehend their breadth; he must be able to estimate them, to understand their weaknesses, as well as to appreciate their strong points.

Napoleon succeeded because he knew men, and could almost look through them, see their motives, and measure their talents and their deficiencies. "I knew," he said, "the depth and draft of every one of my generals." He knew what they could do, what they could accomplish. Above all else, he insisted upon and always found men who could do things, who could bring things to pass, and do them in a commanding way, without weakness or delay. Everybody about him must be up to concert pitch, always on the alert, systematic, and ready to act on an instant's notice; there must be no dawdling, no shiftlessness, no "beating about the bush." Everybody must strike to the marrow and hit the bull's eye, or leave his service. He was rarely, if ever, deceived in regard to a man's actual ability, no matter whether the other had demonstrated his ability or not. He seemed to have a marvellous instinct for measuring possibilities. He often said that he made his generals out of mud, and left them marble.

The men whom he selected for responsible positions were often amazed at their promotion, for he saw their possibilities long before they were self-discovered. His intellect penetrated life, saw the inmost workings of the minds of those about him, and was able to measure their power of accomplishment with marvellous intuition. He promoted hundreds of men whom others would never have thought capable of anything above mediocrity. He raised seventeen common soldiers in his army to high rank.

The art of seeing possibilities and getting the best work out of employees is a very great one. Many a man has those in his employ, or at his command, who could further his designs, solve many of his problems, and in-

crease his business; but he overlooks them in his search farther afield for efficient helpers. It is a great mistake for employers to stand so far apart from those they employ as to be unable to gauge and study them. A person who allows those around him, for want of understanding or appreciation, to remain fallow, so to speak, while he spends time, money, and patience in a search for great minds who can form great plans is like a child who, entirely overlooking the food which is on his plate, clamors for more of the same kind which he sees on the table. He who fails to read, gauge, and sound human nature and capabilities is wasting or overlooking the seed which would mean to him a valuable harvest.

XL.

WHAT IS THE MATTER WITH YOUR HELP?

On every side we hear of the great difficulty of getting efficient and desirable employees. Individuals and societies are struggling with the problem. Newspapers and magazines deal with it from various points of view, but all agree that never before was it so difficult to get good house servants, clerks, stenographers, or skilled workers of any kind. We seldom hear employers discussed or criticised. Undesirable ones are rarely made the subject of magazine or newspaper articles. They can be as mean and despicable, as exacting and domineering, as unreasonable and disagreeable as they please, without fear of rebuke or criticism. They can lose their temper every fifteen minutes in the day, and abuse their poor employees as much as they choose, without a single remonstrance, protest, or complaint. But if the employee loses his temper once, and, when goaded beyond human endurance, tells his employer the truth, he is either discharged or severely reprimanded. In return for a pittance of from ten to fifty dollars a month, he is supposed to give his best life-blood, — his energy, enthusiasm, and all of his powers of mind and body. He is expected to sacrifice his legitimate love of wholesome recreation, his opportunities for self-improvement, his desire for advancement, to the interests of his employer.

It is astonishing how much promptness, kindness, energy, tact, skill, cheerfulness, and amiability many employers look for in return for a small compensation. They expect, for a few paltry dollars a week, a thousand dollars' worth of character, made up of all that is noblest and grandest in human nature, in those who have had little, if any, opportunity for education and culture.

Long experience as an employer has taught the writer that the difference is not so much in the employee as in the employer. When everybody condemns a man, charity says, "Do not denounce this man, there is divinity in him somewhere." A good employer is able to find and bring out the manly or womanly qualities innate in every normal being. He calls out the best in those under him, simply because he is good himself. We find ourselves reflected in others; the world gives us back just about what we give it. If we laugh, it will laugh back; if we frown and criticise, are captious and disagreeable, the world will show us a similar side. So our employees reflect our treatment of them.

Doubtless there are employees who fall short in their duty, but it is a significant fact that, in many cases, persons who were called "worthless sticks" in some establishments have changed completely and done remarkably well in others. I have taken considerable pains to follow the careers of certain employees who have been discharged from positions because of alleged incompetency or insubordination, and have been surprised to see them afterwards filling positions of equal importance to the entire satisfaction of their new employers. Their success, under the changed conditions, was not the result of a bitter lesson learned from their previous discharge, but of the different attitude of their later employers.

The former principals, by their lack of confidence in them, their meanness and harsh treatment, appealed to all that was worst in them. The latter, by trusting to their honor, by uniform kindness and consideration, appealed to all that was best in them.

Many employers rob themselves of the flower of their employees' service, either through lack of tact in drawing out the best that is in them, or through pure meanness and brutality of disposition.

There is a great difference between work that is done mechanically, in the spirit of a task that must be got rid of, and energetic work, done in the joyous spirit of a creator. It is this difference that measures the distance between success and failure, or, at best, mediocrity.

A hard, exacting, unappreciative employer gets the former kind of service; a large-minded, generous, sympathetic man gets the latter.

An ideal employer interests his employees in their work from the start, by showing that he is interested in them, by making them feel that he regards them as associates and valuable co-workers, not as mere human machines dependent on his will or caprice.

When the faculties are all alert, in an endeavor to do their very best, there is growth and development; and, where this condition exists among employees, the results are most beneficial to employer and employed alike, and, incidentally, to the public at large.

A man who can arouse the enthusiasm of workers and make them feel that, in giving him the best labor of which they are capable, they are also benefiting themselves as they could in no other way, is doing a public service. He is a practical educator.

On the other hand, a hard, grasping employer, who,

like Shylock, thinks only of the pound of flesh, — of the uttermost he can exact from unwilling employees, for the least possible compensation, — creates a spirit which, ultimately, works as disastrously to himself as to the man under him.

He gets perfunctory, half-hearted service. No one volunteers helpful suggestions, or points out where improvements might be made in his business. None of those who work for him is anxious for the success of his enterprises. Indeed, the majority would gladly see them fail, if their own chances of a livelihood were not thereby endangered.

Is it any wonder that, under such conditions, a worker deteriorates? He ceases to think. His brain remains inactive while his hands mechanically perform his task.

How many employers realize their responsibility for the success or failure, the moral growth or deterioration of those in their employ? Is there not a large number of people who, if they pay their employees what they consider fair wages and receive full value for their money, recognize no further obligation on their part? An employer buys an employee's labor as he would any other commodity, and there, for him, the matter ends. He takes not the slightest interest in the personal welfare or the future possibilities of the employee. It is a cold-blooded business transaction, — nothing more, nothing less.

The superintendent of a large mill, a young man still in his twenties, who receives a salary of ten thousand dollars a year, boasts that he owes his rapid advancement to his ability to grind the most labor possible out of the operatives. Knowing that an ordinary day's work will not give satisfaction to this slave-driver, they

hurry from morning till night, in order to produce to their utmost capacity, well aware that, if they do not, they will be discharged as idle or inefficient. Another man of this type — a large employer in an Eastern city, — prides himself on the fact that he can hire the most competent help lower than any other firm in the city.

From an ethical no less than from a purely selfish personal point of view, these men are wholly mistaken in their methods, for experience proves that, in the long run, unwilling service, exacted by a hard taskmaster, is neither as satisfactory nor as remunerative as that which is willingly, lovingly rendered.

Boys and girls, as well as men and women, are very quick to catch the spirit you manifest in dealing with them. They very soon see whether you are interested in them personally and anxious to promote their welfare, or look upon them as mere machines, to be worked to the limit of their endurance and cast aside when they are worn out or when you have no further need of their services.

The greatest good of an employer is wrapped up in the highest welfare of his employees. Their interests are identical and cannot be separated. The well-being and contentment of those who make it possible for him to carry on his business form a large part of the assets of an employer; and when he makes plans for their improvement, he is making the most profitable investment he can make for himself.

Like begets like, and, until employees feel a response of appreciation and helpfulness on their employer's part, they will not study how to avoid every possible waste of material, time, or energy, or think how they may make improvements in the conduct of his business.

Perhaps there is nothing else so productive of cheerful, helpful service as the expression of approval or praise of work well done; and yet there is nothing so grudgingly, so meagrely given by employers. Many of them seem to think that commendation is demoralizing, and that the voicing of appreciation will lead to listlessness and withdrawal of energy and interest. This evinces but a poor knowledge of human nature, which is always hungering for approbation; but how mistaken such views are is shown by the loyal and unstinted service given to those large-minded men who treat their employees as members of a family committed to their care.

In order to receive the best service, you must appeal to the best impulses, the highest ideals, and noblest motives of those who work for you. If you suspect their faithfulness, if you doubt their loyalty and give them the impression that you think they will shirk their duties the moment your back is turned, if you do not recognize their manhood and womanhood, their appreciation of what is just and right, you do both yourself and them an incalculable injury. Suspicion and distrust dampen their enthusiasm and quench their ambition, and instead of putting creative energy into their work, instead of feeling a real interest in your welfare and sharing with you the responsibility of your business, they simply become indifferent, perform their tasks perfunctorily, constantly watch the clock, and are only too glad when the hour comes for release from their drudgery.

On the other hand, the man who is in sympathy with those working for him, who feels anxious to have them succeed, who wants to help them bring out the best that is in them, and who will praise and encourage them, will form real and lasting friendships which will continue

through life, in addition to helping to create faithful workers, men and women who have high ideals and noble purposes.

Employers little realize how largely they influence, for good or ill, the lives of their employees. Not coming in close contact with men of other vocations, young men and young women take them as their models and base their ideas of business morality generally upon that practised in their particular world. The young are very imitative, and almost unconsciously they form their ideals, morals, and manners according to the pattern of their surroundings and the character of those in authority over them. Your systematic methods, promptness, discipline, and strict attention to business soon become a part of the life code of your employees. Your high sense of honor, your integrity, your constant adherence to the Golden Rule in all your dealings stir the finest chords of their natures and incite them to emulation.

On the other hand, constant association with slipshod methods, indecision, procrastination, confusion, and lack of system stamp themselves upon the minds of young people and become part of their characters. Your questionable schemes, your long-headed, underhanded "deals," your transactions which are somewhat "off color," your ready lie or evasion of the truth, — all of these undermine the foundations of morality, supplant the counsels of conscientious teachers, and, in time, erase from their minds even the tearful warnings of loving mothers as they sent their boys or girls out into the world to be thenceforth makers of their own careers.

There are employers who mar forever the characters of those who work for them, as there are others whose influence and example tend to lead their employees into

paths of nobility and usefulness of which, otherwise, they might never have caught a glimpse. But not until employer and employee, as individuals, come to recognize each other's rights and duties, their identity of interests, until they cease to regard each other with suspicion and distrust, until every employer shows his appreciation of a faithful employee, and every employee makes his employer's interest his own, will the vexed question of labor and capital be solved.

XLI.

THE GOLDEN RULE IN BUSINESS.

The most efficient, loyal, and contented workers are always developed under employers who make the Golden Rule their motto. In factories, stores, and offices where this rule is adopted, we don't hear of strikes or lockouts, or conflicts between employers and employees. Each wage-earner knows that he is working for his own interest as well as that of his employer, and he becomes spontaneously enthusiastic and throws himself into his work with a will. The humblest worker in such a concern knows that if the business prospers he will prosper with it. Under such conditions a man would be worse than a fool if he should do less than his best.

At a convention of employers and employees, Carroll D. Wright expressed the opinion that the struggle between the wage-earner and the employer will never cease while there is self-seeking among men. "The decalogue," he said, "is as good a labor platform as any. In religion we find the highest form of solution yet offered. Next to religion comes constructive evolution, that evolution which believes in the potency of effort. The economic man is growing into a co-ordinate man. We are to have a new law of wages grown out of the religious thought. The old struggle was for existence. The new struggle is for a wider spiritual margin. The

application of the religious idea is the true solution of the labor problem." Mr. Wright is no dreamer, no "wild-eyed enthusiast," but a practical, highly trained specialist, who has given the better part of his life to the study of economic questions, yet he can suggest no other means by which complete harmony can be brought about between employer and employee than the introduction of the Golden Rule into every sort of business.

If you are always having serious trouble with your employees, you are not treating them properly. Your methods are at fault; there is something wrong with you. Therefore, instead of asking yourself, "What is the matter with my help?" ask, "What is the matter with me?" You will then be more likely to receive the correct answer.

In hundreds of concerns in this country many of the employees are treated practically as slaves, and are not supposed to have any rights of their own. They are expected to give their souls and bodies to their employers in exchange for abuse and grinding exactions. Thousands of employers know perfectly well that they are not giving an equivalent for what they receive, either in salary, in sympathy, in encouragement, or in helpfulness. They know that there is no reciprocity between themselves and those who work for them. Not long ago I heard of an artist of great ability who was unable to secure employment or to sell his pictures. He was obliged to have money to support a feeble mother, so he accepted work at making posters for fifteen dollars a week. His employer boasted that the work was actually worth, at least, fifteen thousand dollars a year; yet circumstances made him labor for about one-twentieth of that amount.

Some time ago a prominent London publisher was boasting to a friend that he had had in his employ for years a man to whom he was paying only three pounds a week, but whose market value was, at least, ten pounds. "Then why do you not pay him what he is worth?" asked his friend. "Because I don't have to; I don't do business that way," was the reply; "the poor devil has a wife and a big family, and he is afraid of being discharged if he does not keep quiet." This is not an exceptional case, but it is not usual for employers to boast of such shrewdness, because they think that the employees in question may hear of it and demand what they are worth. Everybody knows that thousands on thousands of people are being kept down in just this way, by men regarded as "respectable" and of "good standing." As in the English case referred to, many workers do not dare to demand what they know they are worth, and ought to have, as they fear they would be discharged, and, as many of them have others depending upon them, they cannot afford to take the chance of being out of employment.

Millions of the money that is being donated to educational institutions, libraries, hospitals, and other philanthropic purposes, has really been stolen from employees, by clipping it from their wages. It is true that it was not illegally done, for the employees agreed to work for the amount they received, but this does not cancel the moral obligation of the employer.

A natural accompaniment of this grasping attitude is the grudging of even a word of praise or appreciation. Many employers have the false impression that it is dangerous to praise their help, believing that they will get "too smart," but the fact is the reverse. Nothing

else will suppress so effectually the spontaneity in service and nerve of employees as lack of appreciation or perpetual fault-finding. You cannot use them as safety-valves to vent the spleen of your dyspeptic moods, and then expect from them a manifestation of just the opposite qualities. Like produces like. The majority of them will be kind and considerate if you are kind, sympathetic, and helpful toward them, but not otherwise. You have no right to claim from them what you are not willing to give them. It is not only unfair, but also positively dishonest, to ask for something for nothing. It is encouragement, praise, helpful sympathy, and a real interest in the welfare of employees that call out enthusiasm, interest in your business, and a feeling that they are largely responsible for your success or failure. With these you will get spontaneous service and a desire to help you and to give you as little trouble as possible. There are employers whose assistants are so loyal that they would cheerfully work holidays and evenings or do anything required to help out in emergencies. This is the test of leadership — the ability to manage others so that you get their unstinted confidence and their loving service, so that they are always ready to help in every way possible. Properly treated employees feel that they are practically partners in the business; they are so interested that dull times pain them. They suffer because of your losses, and are as sensitive to your misfortunes as yourself. Such an attitude on the part of employees is not developed by abuse. Meanness will not call it out; selfishness cannot command it. It is purely voluntary, arising from a consciousness of kindliness and nobility in yourself.

Just and fair-minded employers everywhere are will-

ing to concede the reasonableness and magnanimity of employees when justly and honorably dealt with. Colonel James Kilbourne, president of the Kilbourne and Jacobs Manufacturing Company, Columbus, Ohio, speaking on this subject, said: "It is evident that wage-earners, as a class, are not getting their full share of the profits produced jointly by labor and capital. My thirty years' experience as a manufacturer has convinced me that workingmen do not ask, that they do not desire, of those in whose fairness they have confidence, more than they believe to be justly due them, and that, when an employer wishes to do all that justice demands and necessity permits, and approaches them and deals with them as men having the same feelings, the same objects in life as themselves, there will be no trouble whatever in establishing amicable relations between them. A better social condition will come by evolution; but, whatever its form, its methods will conform to the Golden Rule, justice will be its corner-stone, and love for our fellow-men its firm foundation."

That Colonel Kilbourne is no theorizer is shown by the fact that, during the thirty years in which he has been at the head of a business that gives employment to between six and seven hundred men, there has never been a disturbance or conflict of any sort between him and his employees.

"The policy of our firm, in general," he said, in reply to a question, "is to accord the same treatment, in every respect, to those employed at daily wages, as is shown to officers and salaried clerks. This applies to vacations, advance of wages, medical service in case of sickness or accident — in fact, to all details. The coal-shoveler feels as much at liberty to call on the president of the com-

pany about his own or the company's affairs as does the superintendent, and receives as much consideration."

A man who cannot treat his employees so that they will always regard him as a friend, no matter whether they are working for him or afterwards for themselves, has failed somewhere. There is something wrong when employees, who have been a long time with you, and have left you, do not write to you or come to see you or ask your advice or speak well of you. You are losing not only their respect and a great deal of helpfulness from them, but also a vast amount of profitable advertising which you might have for your business. The best advertisement you can have, even better than that of a satisfied customer, is contented employees. Wherever they go they speak your praises, and tell what a fine business yours is. This free advertising by employees is worth, to some concerns, a small fortune every year. On the other hand, adverse free advertising by employees who work for contemptible employers sometimes injures their business thousands of dollars a year. Many women will not patronize a store or buy goods from a factory whose proprietors are not considerate of their employees.

Beside the mere business side of your relations with those who work for you, there are ethical sides. You, to a certain extent, set the standard of morality and of business methods for your subordinates. They have a right to look to you as an example. You may be sure that they will imitate you, consciously or unconsciously. Whether good or bad, you are repeating yourself in the lives of some of those about you. You owe it to society to show your best side always.

XLII.

A FEW THOUGHTS ABOUT SALESMANSHIP.

One of the most valuable money-making qualities which any man or woman can possess is that of salesmanship. To be a good salesman or saleswoman means to be *in demand* by, and among, the world's workers. A good salesman is rarely or never "out of a job" and the better ones are constantly sought for at higher and still higher compensation.

"Salesmanship" is a very broad term. The silk-tiled drummer for a boot and shoe house, the insurance agent and manager, the great banker and broker whose business it is to dispose of millions of dollars' worth of stocks and bonds, — all these are "salesmen," trafficking in one kind of goods or another, — all form a part of the world's great system of organized barter.

To the successful salesman starting in the humbler ranks of this system all things are possible. In the insurance business, for example, the good local agent is supposed to be able to train others, and he becomes a local manager. The good local manager in time becomes a state or district manager, and, if he develops organizing ability, control of some large department of the business or of a general office of the company is in sight. Somewhere along his upward line in promotion he is able to contract for his services to such good effect that, instead of gaining a mere salary, he commands a contin-

gent compensation larger than the salaries of many of his superior officials. It is his *salesmanship* that brings about these results, and he gradually builds up a connection that makes him a power in the field — makes rival companies anxious to secure his services at almost any price. Only a short time ago two companies actually went to law about an agent who transferred his connection from one to the other, his original employers holding that he had no right to do so, as he was under contract (at a $50,000 salary).

A good training in salesmanship is well worth acquiring. The qualities needed are courtesy, tact, resource, reserve power, facility of expression, honesty (for permanent success), a firm and unshakable confidence in one's self, a thorough knowledge of, and confidence in, the goods which one is selling, and ability to close. True cordiality of manner must be re-inforced by intelligence and by a ready command of information in regard to matters near at hand. It will be instantly seen that all these qualities make the *man* as well as the *salesman*, — they will bring success in any career, when coupled with sincerity and high-mindedness.

The foundation for such a training can hardly be laid too early. The boy who uses his spare time in school, in vacation season, or out of business hours, for acquiring the art of salesmanship, will gain power to climb in the world that cannot be obtained so quickly by any other means. The very fact that he is meeting people regularly, brushing against their opposition, and finally winning them over to his point of view, brings to him a feeling of self-confidence, a mental and physical *poise*, that commands the quick attention of employers, on the lookout, as they always are, to discover and develop ability.

XLIII.

TACT.

A MAN must possess the happy faculty of winning the confidence of his fellow-beings and making steadfast friends, if he would be successful in his business or profession. Good friends praise our books at every opportunity, "talk up" our wares, expatiate at length on our last case in court, or on our efficiency in treating some patient; they protect our name when slandered, and rebuke our maligners. Without tact, the gaining of friends who will render such services is impossible.

Some people are constantly "rubbing the fur the wrong way," or irritating us; saying sharp, sarcastic things, or flinging out disagreeable innuendoes.

In all the affairs of life, cruel bluntness in stating brutal facts has caused untold misery and broken many friendships. Truth itself changes from a jewel to a dangerous weapon in the hands of a tactless person. Because a thing is true is no reason it should be told, or told in a way to offend. He who would have many and strong friends must exercise tact in order not to offend even by the truth, because it is very difficult for many people to forget even a fancied injury entirely. This is especially true of offences against taste, or speeches which reflect upon one's pride, ability, or capacity.

Most of us have sensitive spots, or sore spots, which we guard very jealously. They may be caused by ugliness of face, deficient education, lack of culture or manners, timidity, or ignorance of etiquette; but, whatever they are, we do not like to have them uncovered, irritated, or paraded before the world; and we resent it by withdrawing our friendship, regard, or respect, from those who offend in this way, and who thus make their presence dreaded.

One of the most unfortunate beings is a man gifted with a sense of humor who lacks tact, for nearly every joke he perpetrates costs him a friend. He cannot resist the temptation to enjoy a good joke, even at the expense of friendship. The humorist who would retain his friends must refrain from jokes that may be interpreted as impertinence.

Education and book learning are often of slight value as compared with tact in meeting the daily difficulties of the schools. Salesmen who should go out on the road without tact would sell few goods. Merchants who do not use tact with customers lose more than they win. Banking requires tact as much as capital. The insurance business is built up by tact. A lawyer, both in dealing with clients and in presenting his cases in court, is a failure without tact. No one has more use for tact than a doctor in dealing with his patients. In the relations of employer and employee, there is a constant call for tact. A little tactful management may avert costly strikes. Tact wins promotion in thousands of cases.

XLIV.

SENSITIVENESS AND SUCCESS.

Many persons have a natural reserve which gives them a distaste for meeting strangers. This feeling can be overcome, and must be, if one would become a successful business man. Many are kept back, in their efforts to get along in the world, by over-sensitiveness. The writer knows able young men and women who are well educated and well fitted for their callings, but so extremely sensitive to criticism or suggestions that they never rise to the places to which their abilities entitle them. Their feelings are constantly being wounded by fancied slights in the office, the shop, the store, the mill, the factory, or wherever else they may happen to be. They carry about with them, most of the time, a sense of injury which not only makes them unhappy, but also to a great extent mars their efficiency.

Over-sensitive people are usually very fine-grained, highly organized, and intelligent, and, if they could overcome this weakness, would become capable, conscientious workers. This failing — for it is a failing, and a very serious one, too — is an exaggerated form of self-consciousness, which, while entirely different from egotism or conceit, causes self to loom up in such large proportions on the mental retina as to overshadow everything

else. The victim of it feels that, wherever he goes, whatever he does, he is the centre of observation, and that all eyes, all thoughts are focussed upon him. He imagines that people are criticising his movements and his person, and making fun at his expense; when, in reality, they are not thinking of him and perhaps did not see him.

This supersensitiveness, so destructive to happiness and success, and, incidentally, to health, — for whatever destroys harmony destroys health, — betrays, in a sense, a lack of self-respect, of which no man or woman should voluntarily be guilty. To be a complete man, one must be conscious, but not in an offensive way, of his own worth and dignity. He must feel himself superior to envious criticism or ridicule. When some one told Diogenes that he was derided, he replied: "But I am not derided." He counted only those ridiculed who feel the ridicule and are discomposed by it.

The surest way to conquer morbid sensitiveness is to mingle with people as freely as possible, and, while appraising your own ability and intelligence at least as impartially as you would those of a friend or acquaintance, to forget yourself. Unless you can become unconscious of self, you will never either appear at your best or do the best of which you are capable. It requires will power and an unbending determination to conquer this arch enemy to success, but what has been done can be done, and many who were held down by it for years have, by their own efforts, outgrown it and risen to commanding positions.

Grace of manner and ease and dignity of pose are largely mental, and depend a great deal upon one's confidence. Shy or sensitive people cannot easily overcome

awkwardness, because of their self-consciousness and sensitiveness to what others think. They imagine that everybody is watching them, wondering why they never got rid of their clumsiness, or guessing where they were reared.

The first remedy is to get rid of self-consciousness and to believe we are what we would like to be, when our awkwardness and ungainly bearing will gradually disappear. Archbishop Whately, who suffered untold agony from his natural shyness and sensitiveness and regard for what people might think of him, could not find a remedy until he made up his mind to utterly disregard people's opinions, to ignore entirely what they thought of him, and not to think that everybody was watching him; he then quickly overcame his handicap.

XLV.

PERSONAL APPEARANCE.

THOUSANDS of worthy young people have failed to obtain situations simply because they have not learned the art of carrying themselves properly, of appearing to advantage. A youth who drags his feet when he walks, who slouches, whose arms, lacking energy, dangle like strings from his shoulders, does not make a favorable impression upon a proprietor or manager, who looks a boy over from head to foot, notices his gait when approaching his desk or office, his carriage or manner, and by every little thing is influenced in his decision.

If a boy could only read an employer's mind while he is talking to him, he would learn a useful lesson; but, unfortunately, he usually goes away ignorant of the thing which barred him from the coveted place. This may be a sly, furtive glance of the eye, which indicates lack of self-control or a vicious habit; it may be a failure to look one straight in the eye; it may be twirling the fingers or playing with his cap while talking; it may be a soiled collar or cuff; it may be unkempt hair or soiled finger nails; it may be an ill-fitting, slouchy suit; it may be a cigarette, or any one of a score of other little things which influence the decision, — none of which is small when one's whole career, or success in life, may hang in the balance.

A slouchy appearance, dull dawdling, or dragging of the feet, often indicates slouchy morals and slipshod habits. Employers like a boy who walks briskly, speaks promptly, and is quick and clean-cut in his replies to questions. Such acts indicate a bright, alert, quick mind. Employers are not desirous of having in their service people with slow, irresponsive minds or slovenly bodies.

Brightness, cheerfulness, alertness, promptness, and energy of attitude and bearing are things which attract attention very quickly, and secure situations where dulness and carelessness of attire, though joined, as they sometimes are, with unusual intelligence and wisdom, make undesirable employees.

Tailor-made clothing is often the most economical. It is very astonishing how quickly the quality of clothing is mated to its wearer. If it is of good material, fits well, and is becoming to him, he immediately partakes of its superiority, which is manifested in his increasing self-confidence, self-possession, and feeling of well-being.

An ill-fitting and slouchy suit will often demoralize the best meaning man. The quality of his own system and his own work will be affected materially by the fitness and quality of his attire. Good clothing makes him feel conscious of a certain superiority which would be impossible without it. This is especially true with ladies.

Many a charming, entertaining lady, when suddenly surprised in everyday attire, has been nonplussed and dumfounded.

The consciousness of being well and fittingly dressed has a magic power in unlocking the tongue and increas-

ing the power of expression. It is a greal deal better to economize in other things than to be too saving in your wardrobe.

The advantages of advertising are, wisely enough, loudly and widely extolled, but one truth should never be lost sight of: a man's personality and his establishment are his best advertisements for good or ill. The man in the soiled shirt may have filled several columns with advertisements, and in a large measure nullified the effect by the carelessness of his dress.

"I believe," said one who had thought seriously on the subject, "that a clean place of business, neat apparel and well-kept hands and finger nails are worth fifty per cent. interest on every dollar a man invests in business." If to these things he adds a pleasant and interested manner, prompt attention, a disposition to serve his customers with exactly what they want, even though it be an inexpensive article, and he may be obliged to send for it, he may confidently count on a hundred per cent. on his invested capital.

This applies equally to city and country business. At this date, the many times multiplied facilities for travel between country and city enable out-of-town residents to choose among many places at which to trade and shop. It is therefore very obvious that a country store, to hold its custom, must be as neat as the city one, its keeper as immaculate, as prompt, as pleasant, and as obliging as his town rivals.

XLVI.

HINDERING PECULIARITIES.

An employer is influenced most by the little things in an application for a position. The little remarks dropped, the appearance, the dress, the collars, the cuffs, the nails, and the hair — all of these, which seem trifles, have proved stumbling blocks to the advancement of many a youth. A careless expression in conversation, the use of slang, a failure to look the superintendent or manager in the eye when talking with him, forgetfulness in removing one's hat, holding a cigarette, even an indication of the use of tobacco, or the sign of some other bad habit, gruffness, lack of politeness, and the hundred other seeming trifles, have barred the progress of many a youth.

Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality or manner, which, if realized by himself, might easily have been pruned and trained, had he only been taught the secret of habit-forming.

Young people do not easily realize how much a pleasant and agreeable manner has to do with success. Everybody likes to be surrounded by agreeable people, of gentlemanly manners, not by those who are gruff, uncouth, peculiar, and disagreeable. We are all looking

for sunshine and harmony in this world. We try to avoid the dark, damp, and dismal places, and shrink from harsh, disagreeable, discordant surroundings.

Even commanding ability will not always counterbalance disagreeable peculiarities. Young men and women often wonder why they lose their situations when they have a good education, ability, and valuable experience. It is very often due to some striking peculiarity or unpleasant mannerism which the employer does not like to speak about, and he finds some other excuse for filling the position with a more agreeable person.

Employers do not like to have morose or gloomy people about them. They like bright, cheerful, buoyant, sunshiny natures that look toward the light.

Sarcastic, ironical employees, those who are always insinuating, finding fault, and making innuendoes are never popular.

Stubborn, obstinate, self-willed people who always want their own way and are selfish about everything are not wanted. The over-bold, the egotistical, — those who are always bragging about what they have done and can do, — are also not in favor with employers.

The tattlers, those who are always meddling and making mischief among employees, and those who are always complaining are among the people who never get on.

It is not so much the great things that injure a man's business or profession as the little things, the trifles that he does not think worthy of his attention. One of the worst of the little hindrances to success is lack of amiability. How many sales have been lost by the impatience or insolence or want of equanimity of a sales-

man! How many editors have lost valuable contributors, and publishers noted authors, simply from the lack of an even temper or a disposition to be cordial and hospitable! How many hotel clerks and proprietors have lost desirable customers by curtness of manner or inhospitable treatment!

But it would be a narrow view of amiability to look at it only as a factor in attaining material success. Its power to brighten and sweeten life in the home, in the street, in the school, in the store, office, or market, — wherever it is found, — is of infinitely greater value than its material influence as a success-winner.

Every young man and young woman should look well to the little things which cut down the average of success-possibilities. For instance, little mannerisms, such as nervous twitching of the hands, fumbling with the fingers, fooling with whatever is within reach, peculiar movements, undignified postures in sitting or standing, a slouchy gait, a habit of saying sharp, unkind things, indulging in sarcasm, — all these things interfere very materially with one's success-possibilities.

Many a man with great brain power and fine physique, who started in life with good prospects, has failed to attain great success because of little idiosyncrasies, peculiarities of speech or manner; things not in themselves vicious or wrong, but which render him disagreeable or unacceptable to those who have dealings with him.

If it were possible for us to write of all the little things which have cut down the average of our success, and to calculate just how much each has contributed to the whole, it would be most helpful.

For example, one young man's advancement has been

cut down twenty-five per cent. by bad temper, a surly, disagreeable disposition; another's by carelessness in dress, an unkempt or slovenly appearance; and yet another's by a sharp tongue or an unkind habit of criticising.

Many a brilliant and capable stenographer has failed to advance because she had disagreeable habits which annoyed her employer, who, while he recognized her ability, preferred a less able stenographer who had amiable and agreeable qualities. The lack of amiability has stood in the way of advancement of many an employeee who wondered why he did not get along.

Disagreeable, hurtful, and foolish habits, formed perhaps unconsciously, often become great barriers which keep us from otherwise well-earned success. It would pay young men and women who are eager to succeed frequently to make inventories of their success-capital, to examine themselves carefully and impartially, as if they were studying the merits and demerits of some one else, in order to find whether their progress is barred, their whole future jeopardized, by some unfortunate habit or peculiarity which is patent to every one but themselves. If this rigid self-examination should result in the discovery of a weakness or fault which it is in their power to correct, — and this is always possible, — they have none but themselves to blame if, in middle life or later, they find themselves in the unhappy ranks of the "might-have-beens."

XLVII.

MANNERS AS BUSINESS CAPITAL.

Perhaps nothing besides downright honesty contributes so much to a young man's success in life as a fine manner — courtesy, gentlemanliness. Other things being equal, of two persons applying for a position, the one with the best manners gets it. First impressions are everything. A rough, rude, coarse manner creates an instantaneous prejudice; closes hearts and bars doors against us. The language of the face and the manner are the shorthand of the mind, easily and quickly read. A fine manner with an ugly face, or even a deformed body, is an infinitely greater factor in winning one's way in the world than a bright, pretty face and a perfect physique with a bad, brusque manner.

Thousands of professional men without any special ability have succeeded in making fortunes by means of a courteous manner. Many a physician owes his reputation and success to the recommendation of his friends and patients who remember his kindness, gentleness, consideration, and, above all, his politeness. This has also been the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen, and men of every class and of every walk in life.

When George Peabody was a clerk in a store, when

he could not produce the desired article, he even, in one instance, went to another store with an old lady and helped her to find what she was looking for. Later, when this lady died, this courtesy was materially acknowledged in her will.

The writer once knew a poor boy who began business in a small room in a country town, with but little capital; he was so polite and accommodating and business-like that he soon attracted attention. When ladies drove up to his modest little store, he would help them from the carriage, hitch their horses in the shade, put a blanket on them in winter, and do everything to make it pleasant for his customers, many of whom came from a distance in order to patronize him and help him to build up his business. He became an honored citizen and the proprietor of the finest business house for miles around.

Many commercial houses owe their success largely to their ability in selecting travelling men of pleasing manners and personality to represent them. In fact, some of these firms are so dependent upon the personality of these men that, should they leave them, a large part of their trade would go with them. The merchants whom the "drummers" visit become attached to them, and, in many cases, rather than cease to do business with them, would transfer their patronage to the firm with which they choose to connect themselves.

The largest establishment in Paris — the Bon Marché — was literally built up by the amiability and pleasing manners of its founders, as was also the famous grocery business of Park and Tilford of New York.

In building up a business you should choose your employees with discrimination. Every one of your

salesmen should be polite. Courtesy is one of the first essentials in a well-organized store, and the best way to teach your employees politeness is to set them the example. Do not be ungenerous or over-strict with those in your employ. Try to make every one feel that he or she is a necessary part of the firm, and that much depends upon personal efforts. Do everything you can to make your employees comfortable and happy; kindness goes further than harshness in securing good service. Again, well-treated employees are a good advertisement. People will talk about the firm for which they work, and tell how they are treated by their employers. Do not forget this item: it is important.

The best salesmen and saleswomen are those of sympathetic, kindly, and sociable dispositions. This is because their manifestations of friendliness have a spontaneity which is far more winning than any forced expressions of good-will. Training employees to be modest, obliging, helpful, and courteous pays the retail merchant. If they be made of the right material, salesmen can become polite and serviceable, responding to every call with cheerful alacrity, and, in time, showing a loyal spirit toward their employer, and toward customers an invariably polite and attentive attitude even under disagreeable, unfair, and exacting treatment. Salesmen are expected by the merchants of the best houses to be always attentive to visitors, but never to importune them to buy; they are to remember that the visitor, whether a buyer or not, is a guest of the establishment and is to be treated as such. The salespeople are the representatives of the proprietor in meeting and greeting visitors, and must do their utmost in an unobtrusive way to

create a relationship of good-will between the merchant and the public.

Would it not pay young people, especially in small towns, to form "courtesy clubs," or graft this idea upon existing organizations? This would result in great advantage, not only to the young people belonging to such associations, but also to the towns themselves. We find a great many men and women side-tracked all along the pathways of life because they were not taught the value of good manners and of a fine, gracious courtesy in their youth. The result is that they have grown up hard and coarse and repulsive in manner, and have not been able to win favor or attract trade or business. In other words, their bad manners and repulsive ways have kept them back and handicapped their careers. It is astonishing how fine manners and politeness in children develop into ease and attractiveness in manhood and womanhood. Other things being equal, the employee who is selected for advancement is the one with good manners, a fine, gracious demeanor, a good presence; these qualities are the best kind of capital, even better than money. Agreeable deportment, coupled with good education and ability, will often win where capital in the hands of the boorish, the unattractive, and the ill-natured will fail. Everywhere we see young men and young women drawing big salaries largely because of their superior politeness. The fine-mannered are wanted everywhere as superintendents, as salesmen, as travelling representatives, as clerks, as private secretaries, or as credit men. In fact, agreeable deportment is the one indispensable quality sought after everywhere. There is nothing else which will so quickly open the door to opportunities, to society, to the hearts of all.

It is a real delight, a restful pleasure to be in the society of people who have been disciplined in the amenities of life, — of those who radiate an atmosphere of kindliness, of good will, and of helpfulness, wherever they go.

Courtesy is to business and society what oil is to machinery. It makes things run smoothly, for it eliminates the jar and the friction and the nerve-racking noise.

There is a great moral quality in fine manners, refining the character, as a rule, and making it more harmonious, with less that grates and rasps and exasperates.

XLVIII.

BE FAIR WITH YOUR COMPETITORS.

Learn to cultivate fair-mindedness and a spirit of tolerance and generosity toward your competitor. There is no reason why his advancement should be regretted by you as a blow to your prospects, instead of giving you pleasure. It should not be looked upon as a personal injury.

There is no reason why a man should try to undermine his competitor by belittling his excellencies and magnifying his faults. Do not let generous rivalry degenerate into treacherous warfare and petty selfishness and take the place of a broad manhood.

Learn to show a spirit of generosity and large-heartedness toward your rivals, and treat everybody with fairness. You will find this policy will pay you in the end, besides leaving you a larger, fuller, and nobler man.

Do not spend your time crying down your neighbor, but build up yourself. Let the superiority of your goods and methods of business advance you. The world always looks with contempt upon a man who attempts to build himself up by pulling others down, or to climb up on the misfortunes of others. The world admires justice and fair-dealing; and any attempt to take advantage of another will inevitably react upon yourself, and make you a smaller and meaner man.

When a fellow-clerk is advanced to a higher position, congratulate him cordially. Do not ascribe his advance to good luck. Avoid all narrowness and meanness and petty jealousy; cultivate a broad, generous, and hearty spirit. Mean, stingy, and uncharitable men never advance very far in the world; and, even if they happen to make money, the world despises them in spite of it.

All the wealth of a Vanderbilt or a Rockefeller could never make a man out of a narrow, mean, stingy, jealous spirit.

The consciousness of a feeling of good will and love toward others is the most powerful and most healthy tonic in the world. It is a wonderful stimulant, for it enlarges, sustains, and ennobles life. It kills selfishness and scatters envy and jealousy.

A habit of thinking generously and kindly of every one has a marvellous power of transforming one's life. It harmonizes all faculties.

Nothing small or mean, stingy or despicable, can exist in a mind holding such thought. It is lifted above the petty differences which are the curse of small, narrow natures. Good will is a great panacea for selfishness; it preserves the freshness of youth, and prevents dryness and barrenness of heart.

XLIX.

THE ART OF WINNING PEOPLE'S CONFIDENCE.

The art of gaining people's confidence quickly and retaining it is of inestimable value to a youth who would get on in the world. Very few people possess it. The majority of us throw barriers in the way of its acquirement. By having a disagreeable manner, lack of tact, or, perhaps, an unpleasant personality, we frequently antagonize or repel those whom we are anxious to please.

Many people have to work hard to overcome the prejudice created by first impressions, while others, without effort, charm every one they meet.

Success is often due more to engaging manners and an attractive personality than to great ability.

It is not the teacher who knows most, for instance, who is successful beyond others, but it is the one who pleases and interests by means of her tact and winning ways. Neither is it always the salesman who knows his business from A to Z, but whose manners are repellent, who is most valuable to his employer, but the one who has learned the art of pleasing.

We are so constituted that we are influenced by what pleases us, even when it warps our judgment. One may feel a prejudice against a book agent, for example, who has

managed to gain access to him. But if the salesman has an agreeable personality, and succeeds in making a favorable impression, he will sell the work he is canvassing for, even though the purchaser does not want it. "I did not really want the book," the latter will be heard to say afterwards, "but the fellow was so pleasing, so polite and genial, that I could not help doing what he wanted me to do."

While the art of winning people's favor and confidence is, in many instances, a natural gift, like most of the good things in life it may be acquired by those who earnestly seek it.

The first step to be taken is to cultivate — if you do not already possess it — a uniformly cheerful disposition. A bright, smiling face will do more to incline a man's heart toward you and to gain his ear than all the virtues in the calendar handicapped by a gloomy visage.

Be generous with your sympathy, and try to be at least as much interested in the joys and sorrows of others as you would wish them to be in yours.

When you meet friends or acquaintances, do not "buttonhole" them and pour into their unwilling ears a history of your affairs. Listen, rather, to what they have to say, and try to enter as cordially as possible into their feelings, their hopes and fears and plans. This does not mean, of course, that you are to be victimized by every bore who wishes to secure a listener, — it does not matter who, — but it means to give to hungry hearts that generous measure of sympathy which we all crave.

Treat men as brothers, and, though your kindness may, in some instances, be abused, your gain will far

outweigh your loss, in the healthy, happy atmosphere you will create, and in the friendly sentiments you will attract to yourself.

Above all things else, be consistent and persistent in your efforts, or you will accomplish little. It will not do to be kind and cheery to-day, and gruff and churlish to-morrow; to take pains to please one day, and to be wholly indifferent the next. An even disposition is indispensable to the formation of a strong, reliable character. No one will give his confidence to a man who has the reputation of being fickle or uncertain.

L.

WORRY AS A SUCCESS KILLER.

PERHAPS there is nothing else so utterly foolish and unprofitable as a habit of worrying. It saps the nervous energy and robs us of the strength and vitality necessary for the real work of life. It makes existence a burden and weariness, instead of a perpetual joy and blessing, as it should be. Poise and serenity are necessary to the complete development of character and true success. The man who worries is never self-centred, never perfectly balanced, never at his best; for every moment of mental anxiety takes away vitality and push, and robs him of manhood and power.

Worrying indicates a lack of confidence in our strength; it shows that we are unbalanced, that we do not lay hold of the universal energy which leaves no doubt, no uncertainty. The man who does not worry, who believes in himself, touches the wires of infinite power. Never doubting, never hesitating, he is constantly reinforced from the Omnipotence that creates planets and suns.

The habit of worry is largely an infirmity of the mind; it is an evidence of lack of harmony in the mental system. The well-poised soul, the self-centred man, never wabbles or hesitates. The infinite balance wheel preserves him from all shocks and all accident or uncertainty.

Enough vital energy has been wasted in useless worry to run all the affairs of the world.

Every one who expects to succeed should learn, as early in life as possible, to pick out the friends and enemies of success. We must learn, at the outset, that its greatest enemies reside within ourselves. For instance, morbid thoughts are infinitely greater hindrances to success than opposition from outside. No health, no beauty, no harmony, no real success can exist in the atmosphere of abnormal, melancholy, or morbid ideas. If we are inclined to be pessimistic, to look on the dark side of things, to predict failure in everything we undertake, to anticipate trouble, we shall, most assuredly, attract those things to us. We shall never find light by turning toward the darkness. On the other hand, a harmonious, healthy, vigorous brain is a friend, a producer of success. Bright, cheerful, hopeful thoughts, and belief in one's ability to accomplish the thing undertaken, are friends that will insure success to their possessor.

A large number of people who complain of their fate and hard luck, and what they call their "iron" environment, are, themselves, their worst enemies. Unconsciously they poison and devitalize the atmosphere of their surroundings by the pictures of failure which they are constantly creating in their minds. Their pessimism, exhaling from every pore, envelops them in a dense but invisible atmosphere, through which no ray of light or hope can enter, and yet they wonder why they do not succeed. They expect bright pictures to come from dark ones, hope from despair, cheer from gloom.

These same people would think a farmer ridiculous who should sow nettle seeds and expect them to produce wheat or corn ; or one who should plant the deadly night-

shade in his garden and hope to see the rose or the lily flourish on its stem. They do not seem to appreciate the fact that, everywhere in the universe, like produces like; that whatever thought we sow, we must reap in kind; that the sour, gloomy, pessimistic seed sown in the garden of the mind must produce its own peculiar fruit. Grapes will not grow on thorns, or figs on thistles.

One of the worst habits, formed early in life, is that of borrowing trouble, of looking on the black side of things. It is much easier to talk down than to talk up. We are naturally pessimistic. One of the best of success-helps is to acquire, early in youth, a habit of thinking that the best, not the worst will happen; that we are not poor, miserable creatures, hounded on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry or to project black pictures, but to create bright and cheerful ones.

We should no more allow a discordant or a dark picture in the mind than we would allow a thief in our home. We should remember that such thoughts are worse than thieves, because they steal away our comfort, our happiness, our contentment. These black enemies, these discordant guests, leave their scars and stains and slimes upon the house that is beautiful within. It is almost impossible to exclude them when they once enter, but it is comparatively easy to keep them out when we once learn the secret of excluding them.

We should learn that these enemies have no right to intrude themselves upon our consciousness. Treat them as trespassers, eject them instantly, and do not allow them to paint their black images upon the mind.

Do not allow yourself to read, to hear, or to see any-

thing which will produce discord or disturb your peace of mind and harmony.

A famous Englishman said that a habit of looking on the bright side of life is worth a thousand pounds a year. It is worth infinitely more than can be measured by pounds, dollars, or cents, for it means peace of mind, contentment, happiness, conscious power, and the beauty and sweetness of life. Everything has a bright side if we know how to see it.

WHY THE THING YOU FEAR COMES TO PASS.

Why do people take the disease they fear during an epidemic? It is simply because they are afraid. By holding before their minds a picture of what they dread, fear lowers their vitality and their power of resistance, so that they readily fall victims to a malady which they might otherwise have escaped.

In the same way, poverty and kindred evils are often self-invited. The disaster people dread comes to them, because worry and anxiety enfeeble their powers of mind and so blunt their creative and productive faculties that they are unable to exercise them effectively.

This condition of mental and physical exhaustion destroys confidence in their ability to grapple with the situation that confronts them, and they succumb almost without an effort. When we analyze them aright, we find that all these happenings are in accord with scientific laws. No man can accomplish anything until he believes he can, until he has absolute confidence that he is sufficiently master of the situation to bring about the thing he desires. When he begins to doubt his own ability, and to question himself; when he begins to waver and to become uncertain as to his course, he is in

danger of failure, — nay, he is almost certain of it. By his doubts and fears and disbelief in himself he frightens away success and courts failure.

Your achievements must be outlined in your mind first or they cannot be materialized by your pen, your voice, your hand, or your sword. Like the "man of destiny," when you have planned your line of march, or decided upon your point of attack, there must be no wavering, no hesitating, no thought of defeat. You must marshal all your forces and march to your goal with the unshakable belief that victory will crown your efforts.

The mental conditions that govern success are precisely the same as those that govern health and happiness. Success is largely a creation of the mind; and, if we would succeed, we must think success thoughts. One should never admit, for an instant, even the suggestion that he may fail, for this lessens his confidence just so much, and without confidence he can do nothing. Persistently shut out every thought that discourages or depresses you, and keep the mind in a bright, healthy condition. Then the brain cells will be clear to think and plan, the body strong, active, and able to carry out the dictates of the brain; and the mind, unclouded by the cobwebs of fear and anticipated failure, quick to seize upon every passing opportunity or advantage, will open the door to success.

THE ART OF LETTING GO.

We hold on to a great many things which we should have let go — shaken off entirely. We should expel from our minds completely the things which cannot be helped — our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of

them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement, and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, wholesome thoughts — the things only which can help us on and up in the world — we shall make infinitely greater progress than by burying ourselves in gloomy retrospection.

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best?

LI.

THE CAPACITY TO ENJOY LIFE.

Governor William E. Russell, of Massachusetts, said, "Make a living, but remember there is one thing better than making a living, — making a life." Most people are so absorbed in making a living that they forget to make a life.

Many of us spend our best energies, the best years of our lives, accumulating money, lands, houses, stocks. We spend comparatively little time in real living; we are always going to live, — to-morrow, next week, next year, after we have laid up a little more money. We shall have more leisure then; we shall spend more time in self-culture; we shall take that long contemplated trip abroad, visit the great art galleries of Europe, and study the conditions of life in other lands. Next year we shall send the boy or girl to college, start a library, buy works of art, and take time enough from our business or profession to get acquainted with our families.

But to-morrow, next week, or next year, finds us farther than to-day from the realization of our dreams. The habit of accumulating, of making a living instead of a life, has so fastened itself upon us, has become so intertwined with the fibre of our character, that it has

already mastered us. We are slaves in its iron grip; and though we may go on deceiving ourselves with the fiction of to-morrow and to-morrow, building castles in the air, dreaming of the things we shall do by and by to make life pleasant and profitable, we are slowly but surely losing even the desire to enlarge our horizon.

A fine art is this, — learning to live. But how few people ever acquire it. It is comparatively easy to become proficient in law, in medicine, in business methods, or to become a statesman; but how rarely do we find a man or a woman who lives a true life, — a life of simplicity, of refinement, of culture, of character-building. How few of us develop our finer social or home instincts. We hurry at our meals; we hurry to our place of business; we try to crowd more than an average day's work into our working hours, and are all day pursued by a demon of hurry. When we return home, we are tired, irritable, exhausted, utterly unfit to enjoy the family life, or to contribute to the happiness of those about us. In the rush and nervous hurry of the day, we have used up all our energy. We have left no reserve for the cultivation of the higher side of our nature. We are exhausted, sucked dry like a squeezed orange. The next morning, as soon as we have recuperated after the night, we repeat the previous day's routine.

So we go through life, mocked by expectations which are never realized, simply because we never learn the secret of living properly, each day, as we go along. The future is a delusion and snare, and he who banks upon it for his happiness is sure to end in bankruptcy. It is as much our duty to enjoy life to-day, to be cheerful and happy, to fill it with pictures of joy and gladness, as it is to tell the truth, to be honest, upright, and industrious.

Happiness to-day, now, is our duty, and it is a positive sin to neglect it. This putting off one's enjoyment, happiness, until the sap of life has been drained, until the nervous system no longer responds to healthy, normal stimulants, this waiting until the fires of life have gone out, and there is nothing left but the ashes, is not only foolish, but criminal.

Resolutely make up your mind to make the most of life as it comes to you, and to enjoy each day as it is borne on to give place to the morrow. If you wait until you feel that you can afford to enjoy, you will never enjoy. Most men kill their capacity for happiness while they are getting ready to be happy. In acquiring the wealth they think necessary for complete emancipation from business cares, they destroy their ability to find satisfaction in the pleasures of life.

What more pitiable sight can be seen than that of a young couple who started out in life with high hopes, lofty aims, and a determination to win for themselves not only a humble competence, but also the means to purchase some of the refined pleasures of life; who slaved early and late to lay up something for future enjoyment, perpetually postponing present happiness for the great happiness of the future which a fortune will bring them, drudging year in and year out, putting off the buying of books, pictures, a piano, bric-a-brac, or even the comforts, not to speak of the luxuries, of home; in fact, postponing everything for the grand future, which, alas, will never come. When they arrive at the longed-for goal, the wealth may be there, but the power to enjoy will be dead.

To a life of unremitting drudgery, cessation of activity is a torment. Leisure does not bring repose, but only

fretting for something to do. Men and women who have postponed all relaxation and social pleasures during the long years of youth, until they have accumulated a fortune, have robbed themselves of all that makes life worth living. They go to Europe to fulfil a youthful dream, and find that strange lands bring more discomfort than pleasure to those who have lost the buoyancy of youth, and have not kept abreast of the times or learned the thousands of things necessary to make foreign travel enjoyable. They come home, only ever to feel the unrest of unsatisfied longings and disappointed hopes.

Beware of trying to work all the time. The very intensity of your ambition to get on may keep you back. A bow that is bent constantly loses its elasticity.

Take the best Indian bow that ever was made, string it taut, hang it up for a year, then cut the string, and you will find that the bow will remain in the same position. It has lost its throwing-power; all its spring is gone. So the brain that is kept tense during all the waking hours soon loses its responsiveness and effective working-power. It fails to fully grasp all the necessary phases of a day's work.

I have known college students who looked upon every half-hour of ball-playing or other amusement as time thrown away. I have watched these same students in after years, and noticed that they "went to seed" very early. Although they piled fact upon fact, and added knowledge to knowledge in their student days, thinking themselves infinitely superior to their classmates who allowed the muscles of the brain to relax while they strengthened the muscles of the body by indulging in a little wholesome fun or athletic exercise, they lost ground when they left college. The brain hardened, and their

ideas lost vigor and freshness, for the zest of life had fled before they commenced to live. Enthusiasm was killed in the unnatural tension and forced mental activity of their student days.

Every one should put a layer of pleasure, of genuine recreation, into each day. No day is complete without its period of relaxation. Nothing is truer than that "all work and no play makes Jack a dull boy," — dull literally. Students who are everlastingly grinding, who allow themselves no time for recreation, amusement, or social life of any kind, are very apt to become bores, because they develop but one side of their nature. We must look upon life as a whole, and prepare ourselves for its different parts. Those who cultivate the serious, studious side of themselves, to the exclusion of the social, will find themselves at a terrible disadvantage when they begin to mingle with the great world outside of their narrow school walls.

Nothing contributes more to the highest success than the formation of a habit of enjoying things. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacity for enjoying life, by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. The mirth-provoking faculty, even under trying circumstances, is worth more to a young man or woman starting out in life than a fortune without it. Make up your mind that you will be an

optimist, that there shall be nothing of the pessimist about you, that you will carry your own sunshine wherever you go.

A Scotch Calvinist minister who had employed a man to chop wood came out from his study after a while to see how the work was progressing. He found the man chopping vigorously, his strokes keeping time to the lively air of "Bonnie Maggie Lauder," which he sang with energy. The minister was shocked at what he considered the man's levity, and rebuked him for singing such an "ungodly" air. He suggested that he sing instead one of Watt's hymns, leading off himself with one of the most lugubrious of the collection. The worker obediently followed, and again, unconsciously, his strokes kept time with the melody. The minister watched him a while, and then, with an apologetic air, said: "Weel, mon, I think ye 'd better gang back again to 'Bonnie Maggie Lauder.'"

"There is very little success," says Andrew Carnegie, "where there is little laughter. The workman who rejoices in his work and laughs away its discomforts is the man sure to rise."

There is longevity in the sunny soul that eases our jolts and makes our sides shake with laughter. Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes, at Harvard, ever thought of him as an old man, although he had then passed his eightieth birthday. His spirit was so young, and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial doctor never practised medicine save

a little in early life, yet he did more to relieve human suffering than many practising physicians. His presence was a tonic; it was a perpetual delight to be near him.

We believe it perfectly possible for people to remain young in thought, and so in large measure retain the physical appearance of youth. Remember the promise of the Good Book: "His flesh shall be fresher than a child's; he shall return to the days of his youth."

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, — they are always sweet, serene, and calm. That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is as precious as wisdom, more to be desired than gold, — yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life, — a life which dwells in the ocean of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

LII.

SWEET ECHOES REPEAT KIND WORDS.

EVERYTHING that one does in life has a reaction, an echo, which either applauds or condemns the deed, and is ever afterwards a perpetual reminder of nobility or baseness. Wherever you are, you will hear echoes of the deeds that you have done. Whether pleasant or disagreeable, they will be continually coming back to you in memory-waves, and will tend to make you happy or miserable.

If you have said a kind word that helped to lift a life out of an uncongenial environment, if you have aroused the embers of an ambition that had been slumbering for years, and which would have gone out in darkness but for your fanning them into living flame, then will this sweet echo speak to you. "Scatter your flowers as you go, for you will never go over the same road again."

If, on the contrary, you kept the flowers which you should have given to the living for the dead, spared the kindly word of praise and admiration, or the expressions of love, until the ears which they would have gladdened were deaf in death, then will obnoxious echoes of condemnation haunt you. Tears and flowers at a funeral do not atone for wasted opportunities to scatter brightness or show love.

Every thought or deed sends back an echo like itself. If we have been helpful and generous, sympathetic and kind, always considerate, we shall hear echoes that will uplift, encourage, and satisfy. If we have been mean and contemptible, vicious, narrow, indolent, we shall hear echoes repeat the voices which gave them birth.

LEARNING TO TAKE PEOPLE AT THEIR BEST.

One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

A habit of looking for the best in everybody, and of saying kindly instead of unkindly things about them, strengthens the character, elevates the ideals, and tends to produce happiness. It also helps to create friends. We like to be with those who see the divine side of us, who see our possibilities, who do not dwell upon the dark side of our life, but upon the bright side. This is the office of a true friend, to help us discover our noblest selves.

PLUS AND MINUS PEOPLE.

We all know people who never add anything to our fun, our information, our happiness, or our comfort. They are always trying to get something from us without giving anything in return. They are sponges that absorb, but give nothing back. When they leave us, we have a minus feeling, a consciousness of having lost something. On the other hand, we know people who always give more than they take from us; they are resourceful, suggestive, helpful; everything increases under

their touch, for they are not trying to see how much they can get, but, instead, to give us something. They are optimists; they turn the best side of themselves to us, say pleasant things, and are helpful in their intercourse. They do not try to drain us dry; we have a plus feeling when they depart, a consciousness of having found something; they seem to leave a part of themselves with us. Like the rose, they bestow their fragrance and their beauty for us to think about after they are gone. Everybody loves the man or woman who leaves something behind — a pleasant memory, a helpful suggestion, or kind word. Nobody cares for the absorbent people who get everything they can and give nothing.

PEOPLE WHO NEVER HAVE A MINUTE.

How little are men conscious of the influence that goes out from them in the hurry of active life. What makes one feel more uncomfortable than the attempt to stop in the street a man who is invariably in a rush, never has leisure, and always gives you the impression that he is late for a train. Every muscle or lineament of his face indicates haste; and, when you leave him, he makes you feel like a thief, for stealing his valuable minutes. He holds his watch in his hand; he edges away from you, and tries to show you in every possible way the immense value of his time. He seems to think it is a sin to move at moderate speed.

The student who is never seen on the playground, but grinds and grinds away in his room when others are at their recreation, is often outdistanced in real life by the boy who learned to study while he studied, and play while he played; and he has occasion many times in life to envy the man with a strong, sturdy physique and

robust health, whom he reprimanded for wasting his time in play at school.

It is pitiable to see people on the street cars, in our large cities, who are so impatient of a moment's time that they are keyed up to concert pitch and ready to jump at any minute. All seem in a hurry. They do not take time to sit comfortably, but are on the alert, with every muscle on the strain, and can't even wait until the car gets to its stopping place. They get on and off the car while it is in motion. There is no repose or restful ease in their lives. Such people have never learned the lesson that leisure is as useful to humanity as activity.

People who are always in such a hurry, fretting and fuming lest they should lose a moment, are nearly always superficial. They have very little reserve in their lives, no balance, and never carry great weight. They are like the waves on the top of the ocean, lashed into fury and foam by the storm, compared with the great silent power and reserve of the depths beneath, which no agitation ever ruffles.

Strong characters are calm and deliberate. They can hurry in an emergency, but they almost invariably avoid emergencies by forethought.

AVOID "TALKING SHOP."

Business men in society sometimes make others about them uncomfortable by always "talking shop."

They are not large enough to be able to carry on conversation intelligently on subjects which would interest everybody. They must drag their listeners into their own little ruts, and hold them by the sleeve while they fill their ears with what interests only themselves and their companions in work. You never hear a really

cultured, tactful man or woman "talk shop" in society, or anywhere outside of his or her office or place of business.

If you wish to make yourself agreeable to other people, do not make your business or your occupation, whatever it may be, a subject of conversation with those whom it cannot possibly interest. Read, think, observe, visit picture galleries and museums, and learn to talk about things which other people will enjoy. You will be surprised to find how much more popular it will make you, and how much it will add to the joy and beauty of your life.

MILLIONAIRES OF CHEERFULNESS.

Many people in ordinary circumstances are millionaires of cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around them.

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money, who pauperizes everything he touches, and everybody who comes in contact with him, by his close, contemptible methods.

Largeness of heart and generosity of soul make millionaires of character who are worth more to the world than mere moneyed millionaires.

The time will come in the progress of the world when we shall not have to depend on rich furnishings, costly tapestries, and gold plate. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a

cheap setting of a precious life-stone. Cheerfulness is a potent factor of success.

A NOBLE AMBITION.

The truly successful, helpful soul is he who has the power of automatically oiling the machinery of life, whether in the school, the college, the counting room, the court room, or the sick room.

He is the really successful man who has the power of scattering sunshine, of inspiring a spirit of helpfulness, of encouragement, wherever he goes; who makes you feel a little more determined to overcome in the battle of life, a little more ambitious to get on and up, a little more willing to wrestle with obstacles, to overcome obstructions.

The man who radiates gloom and discouragement, who never has a kind, uplifting word for those about him, is not a successful man. An ambition to be universally helpful, to make a little lighter the burden of every one he meets, to make life more desirable, the world a better and happier place to live in; these are the sentiments which must animate the really successful man. Money has no power to measure success, nor has achievement unless it is attended by this helpful, uplifting character.

LIII.

HEALTH AS CAPITAL.

He who aims at high achievement must keep himself in prime condition, always ready for life's great contests. He must train himself for victory, as a college athlete trains for games or races.

The college boat crews which contest for athletic honors, every year, train hard and long all the winter and spring. They are obliged to abstain from all kinds of stimulants and from many articles of food which they like, eating only that which makes muscle and strength of sinew. They are compelled to keep regular hours, to observe a prescribed *régime* in eating, drinking, sleeping, and exercising. For many months they will store up the utmost possible reserve of nerve force, vitality, and physical endurance.

What has been the object of all these months of careful training, of rigid dieting, and of systematic living? Merely that the men may be able to withstand the strain of a twenty-minute contest! But the tremendous exertion called for during this brief period exhausts a large part of the reserve force upon which victory depends.

An inexperienced man would say, "What is the use of depriving one's self, during all these months, of even the slightest pleasure? What is the good of early retiring,

of daily exercising, of running, rowing, punching the bag, or of gymnasium practice generally, if all the power developed is to be used in less than a half-hour's contest?"

But I presume that every college student who takes part in a boat race, or other contest, wishes many times that he had trained more rigidly, that he had accumulated a greater reserve force for these few minutes' expenditure upon which the winning of the prize depends.

Every year we hear youths say, "What is the use of spending all these years in preparing for and going through college? Of what use is the result of these years of drill in mathematics, in science, in history, in languages, in the emergencies of life? Ninety-nine times out of a hundred a knowledge of the fundamental principles of mathematics, an ordinary vocabulary, and the simplest knowledge of history, of geography, of political economy, of civics, and of languages will answer."

True; yet for great emergencies, for the larger contests of life, in which the prizes go to the most competent, to the most highly trained, these youths will find that the years of drill and discipline were not too prolonged to assure success. They will rather wish that they had given more time, that they had put more energy and thoroughness than they did into the momentous work of storing mental and physical reserve power to meet all the emergencies of a lifetime.

WASTING BRAIN AND NERVE CAPACITY.

One of the great problems of a successful life is to learn how to utilize, to the best possible advantage, all the brain and physical force generated. Most people

waste a large part of their powers — squander their brain and nerve force in a way which they would utterly condemn if, instead, they had wasted money.

Although there is nothing else in the world so valuable to a success candidate as to be able to use all his power in the most effective way, yet, as a matter of fact, it is the very thing of which he is most lavish. He throws it away, as a rule, as if it were water. The average man not only wastes much of his energy, but takes such inadequate care of the wonderful machine which produces his success-capital that he does not have half as much "vim" as he should.

Men waste their brain and nerve capital in a thousand ways. There is a terrible loss in most lives through fretting and useless worry. The friction which this worse than useless habit causes in the delicate life machinery is appalling.

Men are seldom satisfied, no matter how much they may accomplish, but are constantly spurring themselves to do more, until their recuperative power is so exhausted that nothing is done as well as it might be if they took time to rest and renew their powers. All of their vigor is wasted in the very excess of ambitious stimulus. They also drain away their energies in overwork, in robbing themselves of sleep, nourishing food, or healthful exercise, and finally break down with nervous prostration, or some other weakness, from which it may take years of precious time to recover.

What folly it is for one to goad himself until his brain, from sheer weariness, refuses to work, until his jaded faculties rebel, and his judgment is so weakened that whatever he does lacks virility! What advantage is there in working when one's mental machinery is out

of order? — when, from friction in the bearings, induced by fatigue, the fagged, jaded brain and worn-out nervous system can produce nothing that does not bear the stamp of their exhaustion?

No level-headed business man would think he could draw every cent of his capital out of his business or bank without ruining himself financially. Yet thousands of young men think they can draw every bit of energy, all the savings of vitality, out of their physical banks, and still succeed!

If a youth is not careful of his physical and mental capital, if he does not conserve his energy by avoiding, from the start, everything that would rob him of the heritage of a sound mind in a sound body, or his creative energy, not all the ambition nor all the will power he can command will save him from failure.

HE WAS A WORN-OUT MAN AT THIRTY.

Only to-day I talked with an old man — old, although his years did not number more than thirty. When he began his career, he had a powerful brain, great ability, and a superb physique; in fact, he had one of the largest natural capitals that any young man ever started out in life with, yet he was practically bankrupt before he had reached middle life — bankrupt physically, mentally, and morally.

When I first knew him, he was a man of magnificent promise. I admired his commanding ability, his abounding vitality and cheerful philosophy of life. But I soon saw that the little enemies of success were sapping his physical vigor, and making great leaks in his mental reservoir. The whole strength of the man was being undermined by some secret forces which gradually robbed

him of the power to perform his work satisfactorily, and, as a natural result, of self-confidence and self-respect, leaving him but the blurred shadow of his former manhood.

With the loss of confidence in himself followed, as a matter of course, the loss of confidence in him of others. He lost position after position, until to-day the man of once magnificent possibilities and great promise stood before me a total wreck, the mere shadow of the man he might have been. He is only thirty years old, yet with but a fraction of his manhood left, with mental energy squandered, and with physical power dissipated! What, think you, were the enemies that caused his ruin? Drink and vicious companions were the twin evils that destroyed his prospects and made him an old man before he reached middle life.

SIGNS OF DEPLETED ENERGY.

If you are disposed to find fault, to grumble at everything about you; if little things irritate you; if trifles upset you; if you go to pieces, so to speak, when anything goes wrong in your business, you may be pretty sure that there is some enemy at work in your system, that your energy is being exhausted in some way, and that your vitality is at a low ebb.

Look for the cause at once. Perhaps you have been smoking too many cigarettes or cigars. Few things exhaust energy or lower vitality so rapidly as excessive smoking. Perhaps you are burning both ends of your candle, sitting up late at night, going to parties or theatres every evening, and trying to keep up with your work or your studies during the day, handicapped by loss of sleep and consequent dulness or inertia.

If you feel irritable and out of sorts on getting up in the morning, and are disposed to be fractious and fretful all day, there can be no doubt that there is something seriously wrong in your system. The bad effects may proceed from some mental disturbance. It may be worry or excessive anxiety about your business, your family affairs, or some other matter. Whatever the cause, you must find and remove it, or allow it to wreck your life.

You cannot do good work if the nervous system is shattered. If the nerve centres are systematically robbed of nourishment or demoralized by mental or physical dissipation, the whole machinery of body and mind is thrown out of order.

No defective machine can turn out good work, and the longer one tries to use it, while some serious obstacle is clogging the wheels, the greater will be the damage it suffers and the more difficult to put it in proper repair.

Few hard workers realize the danger of working when the nerve cells have exhausted their vitality. No good engineer would think of running a delicate piece of complicated machinery when the lubricant is used up. He would know that the moment the oil has ceased to be effective, and the bearings begin to chafe and become heated, the harmony of the mechanism will be destroyed, and the friction and discord will soon ruin the delicate adjustment of the machine.

But hundreds of level-headed men (in other respects), who are engineers of the most marvellous pieces of machinery ever devised, even by the great Creator-machinist,— machines fearfully and wonderfully wrought, — run their engines, their human, throbbing organizations, so delicate that a particle of dust or friction any-

where may throw the whole fabric out of harmony for days or weeks, without proper cleaning or lubrication.

We know some business men who are not naturally very strong or able, and yet, by systematic self-training, regular diet, and plenty of sleep, they manage to accomplish infinitely more than many men who are much more brainy and much stronger.

They always manage to come to their business fresh, vigorous, and strong for the day's routine. They will not allow anything to break into their hours for sleep or interfere with the regularity of their meals or daily exercise. I know of a wealthy man who had a dinner party in his mansion which was attended by millionaires and "swell society" people. When the clock struck ten, he arose from the table, bade his friends good-night, and, according to his custom, went to his room and slept until six the next morning. With him the laws of health took precedence of social laws. Nothing could induce him to interfere with his programme or schedule. His life-engine must run on schedule time in order to avoid collision with nature's locomotive. He must not overfeed his engine, he must not let it run out of steam; he must regulate it and keep its horse power down to an average speed all along his journey.

Regularity in living accounts for one's power of achievement. You must try to come to each day's work as the prize fighter enters the ring — in superb condition.

Nature makes no exceptions in your case. She does not take into consideration your loss of sleep, lack of exercise, or wretched diet; she demands that you shall ever be at the top of your condition. No excuses or apologies will go with her. If you have violated her law, you must pay the penalty.

Many a man would not think of starting out on a day's journey unless his carriage wheels were well oiled; he would not think of starting his complicated machinery in the factory, in the morning, until the bearings were in good condition, and all possible friction guarded against; but he thinks nothing of starting up the greatest piece of machinery the Creator has made, with ten thousand complications and conditions, without proper lubrication, without a sufficient supply of fuel, of rest, or of motive power. In the first place, delicate machinery, when improperly lubricated, will soon wear out. The man knows that his intricate mechanism will not only do poor work when out of order, but that it will also soon be completely ruined beyond repair. But still he thinks he can start the cells of his brain into action without proper recuperation by sleep, recreation, or rest, and crowds through the day with heated bearings, with friction in the journals, and still hopes to do perfect work.

He expects to start his complicated, delicate, digestive apparatus in the morning in perfect condition, when it was insulted, the night before, by a conglomerate banquet composed of all sorts of indigestible, incompatible dishes; and, if it fails to take care of this hideous mass without a groan or a quibble, he resorts to his physician and expects that, without removing the cause, a drug will set him right. He might as well administer castor oil to a thief, expecting it to cure him of dishonesty.

RECREATION.

Plenty of sleep and abundant recreation out of doors, especially in the country, are the great lubricants — na-

ture's great restorers, refreshers, without which long-continued good work is impossible.

Nerve specialists say that a great many suicides are the direct results of exhausted brain cells.

When you find yourself becoming morose and despondent, when you are conscious that the zest of life is evaporating, that you are losing the edge of your former keen interest in things generally, and that your life is becoming a bore, you may be pretty sure that you need more sleep, that you need country or outdoor exercise. If you get these, you will find that all the old enthusiasm will return. A few days of exercise in the country, rambling over the hills and meadows, will erase the dark pictures which haunt you, and will restore buoyancy to your animal spirits.

No man is in an absolutely normal condition until he enjoys bare living, and feels that existence itself is a precious boon. No one is normal who does not feel thankful, every day, that he is alive and that he can think and act with vigor and effectiveness.

Oh, to be strong; to feel the thrill of life in every nerve and fibre in middle life and old age as in youth; to enjoy existence as do the young lambs and calves which chase one another over the fields and meadows and pastures; to exult in mere living as boys do when they glide over the fields of ice in the crisp air of winter.

LIV.

LOOKING WELL AND KEEPING WELL.

The man who would make the most of life must learn "to be good to himself;" that is, while he should strain every nerve to develop himself to the utmost, he must remember that his success will depend very largely upon the care he takes of his success-machine, — that is, of himself. Many so-called successful men are their own worst enemies. They would never think of abusing a horse or any other dumb animal as they impose upon themselves. They go without eating, are irregular at meals, and rob themselves of sleep and recreation; in fact, they violate every law of their physical and mental natures, and yet wonder why they are gray-haired, dyspeptic, and broken-down before middle life. They cannot understand why their ambition and greed to get on in the world should not be the measure of their strength, and so they go on forcing their brains to work when every particle of nervous energy which was stored up the previous twenty-four hours has been exhausted.

MAINTAINING HEALTH IS NOT TOO COSTLY.

It makes all the difference in the world to you whether you cut off five, ten, or fifteen years of your life by foolish indiscretion, abusing yourself by overworking, or

depriving yourself of needed rest, — by not knowing exactly how much you can stand, — or whether you save those precious years by obedience to the laws of health.

Many people cramp their powers and dwarf their possibilities by denying themselves the comforts which make life harmonious and agreeable. For example, I have known people, who were travelling long distances by night, to go in a day coach, so as to avoid the expense of a sleeper, and either to carry their food and eat it on the train, or depend upon sandwiches or any little "pick-ups" that they could get at the stations along the road. Of course there are people who cannot afford the comforts — luxuries, if you will — of travelling in sleeping cars and dining or lunching in dining-saloons, in which case they must do the best they can. But those who can afford them make the greatest possible mistake by trying to economize at the expense of their physical and mental well-being, for they cramp themselves, and dwarf their energy and success-ability, just in proportion as they deny their bodies proper care.

There is nothing else so valuable as one's physical and mental energy, which should be preserved, at whatever cost. In other words, nothing is dear which we can possibly afford, that will in any way help us to get on in the world faster and better.

Personal power is a great thing to achieve and maintain. Everywhere, in city and country, we see men and women, especially men, old at thirty or thirty-five, their shoulders stooped, their hair gray, and their spirits broken. They have no elasticity in their step, no buoyancy in their bearing. They destroyed their possibilities in their over-reaching ambition to become wealthy or famous — to out-distance all competitors. Their lives

have become dry and sere, and they are nervous wrecks, when they should be in their physical and mental prime.

AMPLE TIME FOR LUNCHEON.

Thousands of well-meaning men deprive themselves of needed nourishing, force-giving food, by trying to economize. Such men stand at lunch-counters and hastily swallow a sandwich and a glass of milk, to economize time and money; when they owe it to themselves and to their highest well-being to go to a good restaurant or hotel, take time enough to eat a nutritious, properly cooked, and properly served meal, and give the stomach time to begin the process of assimilation before resuming work.

There is not only no economy in this, but it is the worst kind of extravagance. The greatest economy a success-candidate can practise is storing up the largest amount of success-force, vitality, nervous and mental energy, in his constitution, for effective and efficient achievement. To rob one's self of the food material which gives this magic force is like killing the goose which lays golden eggs.

Many a man has mocked a magnificent natural ability with mediocre achievement, simply because he has ruined his success-machine by neglect, in failing to supply the motive-power to run it.

Thousands of men have died amid the wreck of disappointed ambitions, having failed to carry out one-tenth of what they expected and had the ability to accomplish, simply because they did not take proper care of themselves.

Would you not think that man insane who, possessing a reservoir of precious elixir of life, should bore gimlet

holes through it, here and there, and let the life-power run to waste? Yet this is exactly what thousands of us are doing. We start out with a great pond or lake of life-power, and let the major part of it escape through the leaks made in the reservoir by our own carelessness or ignorance.

We are all the time cutting off our success-possibilities by wasting, here and there, life's force and energy, robbing ourselves of the reserve which alone would make great achievement possible; and yet we wonder why we do not succeed.

Lack of sleep, lack of exercise in the open air, lack of nourishing food, and of congenial intercourse with friends, overwork, doing our work in the spirit of drudgery, — all these things are leaks which sap our energy and rob us of the great reserve of life-force which enables one to achieve results.

A FINE FIGURE AND BEARING.

The carriage and position of the body, during both the day and the night, have much to do with one's figure, health, and appearance. How quickly one can distinguish an army or navy officer on the street, though he is a stranger! How many would give a fortune to possess such a figure and bearing! And yet almost any one who has not some natural deformity can acquire it, by observing a few simple rules and practising a few easy exercises. As you know, it takes but a few weeks, or months, of discipline and drill to change uncouth, slouchy, raw recruits, into fine, erect, and dignified soldiers.

Always, when standing or walking, hold yourself as erect as possible; throw the shoulders back and down,

elevate the chest a little, and draw the chin in a trifle. When standing, the weight of the body should fall upon the ball of the foot, neither upon the heel nor the toe.

No one can have a good figure without throwing the chest well forward, the shoulders back and down, and carrying the body in an erect position. Follow these simple rules strictly, and you will greatly improve your figure and bearing.

Do not bend the legs too much when walking, and let the weight fall slightly more on the toe first. Swing the arms naturally, but not too much.

Be careful not to bob up and down when walking. A graceful walker seems to glide easily along. Curves are always graceful, and an angular, jerky movement is always ungainly. Grace is an acquirable quality, but we must remember that Nature abhors angles and spasmodic movements; she always uses curves which are most graceful and delicate.

The reason why woman is more beautiful than man is because her form is made up of graceful curves. There are no angles whatever in a model female figure.

Most people, when sitting, slouch at the waist; in fact, this fault is very nearly universal, except in those who have been trained. It is impossible to slouch about on chairs or on a sofa all day, and then expect to have a good bearing and poise when standing or walking. Again, slouchy positions will very soon react upon the mind, and produce mental shiftlessness and slouchiness in thought.

Every faculty and function sympathizes with every other, and a defect in one affects all. No one can do good reading, writing, or thinking in any but an erect

position. The thought immediately sympathizes with the body.

A habit of reading in bed, or when lying down, or in a careless position, slouching down in one's chair with the feet up, will very soon tell upon the quality of the thoughts. It is impossible to do good thinking in these positions. The body must be in an erect and dignified posture without being cramped by position or dress. No one can think well without freedom and ease of body.

A habit of carrying the body in an erect, dignified, and graceful manner also affects the general health and self-respect. Digestion, also, is very materially affected by a stooping, unnatural position of the body. Such a posture interferes with the circulation of the blood, and gives the heart a much larger amount of work to do. This active and often overworked organ requires extra power to force the current of life through the entire body every two minutes, when the body is in an unnatural attitude.

THE PROPER WAY TO EXERCISE.

Instead of wearing out their strength in contortion machines, relief-seekers should flee to the woods and the mountains, should pitch their tents in some neighboring wooded highlands and share the fun of hoeing out a trail to the next spring; should gather raspberries in the deep clefts, and climb trees in quest of squirrels' nests; should fetch their own fuel from the pine-knot bottoms, and arrange expeditions to the highest peaks of the neighborhood.

In that manner, a two-weeks' camp in Elysium will suffice to lay in a reserve store of health for several

months of town life; and, besides, experience will prove that work with a practical purpose and the stimulus of visible results enables an invalid to beguile himself into an amount of exercise unattainable by the manual of the horizontal bar.

Turner-halls, though, are encouraging signs of the times, and the healing art would enter a new era of success if the patrons of the nostrum-monger could be persuaded to try Dr. Boerhaave's plan and "counteract the disorders of the human organism mechanically, instead of chemically, by chopping down a bitterwood tree, instead of swallowing a decoction of its nauseous leaves."

The *moral* healing art, too, is important; it is equally important; for self-reliance has no more insidious foe than the despondency that so often follows the abuse of drugs, and yields permanently only to the magic of outdoor exercise.

Movement-cure associations are the harbingers of that reform, and the time may be near when invalids who insist on "taking something" will be advised to "take a whack at the woodpile" or a walk in the park.

FALSE ECONOMY IS A DESTROYER.

What would you think of an engineer who would try to economize on lubricating oil, at the expense of his machinery or engine? We should say that he is very foolish, but many of us do much more foolish things; for, while we do not economize on that which would injure inanimate machinery, we economize in cheerfulness, in recreation, in play, in healthful amusements, which would lubricate life's mechanism and make it last longer.

How many of us allow the delicate machinery of our bodies, so wonderfully made, to run without lubrication until it is so worn, rasped, and ground away by friction that the whole being jars and shakes, as it were, when it should run noiselessly and unconsciously.

We economize in our friendships by neglecting them; we economize in our social life until we are obliged to pause in our life-work because the axles, so to speak, have become dry, and we have to stop life's train every little while because of the hot-boxes; whereas, if we would only take our fun as we go along every day, — if we would only lubricate our bearings by taking a few minutes here and there to see the ludicrous side of life or have a little chat with a friend, we might avoid much physical misery and many things detrimental to health.

Many hard-worked business and professional men think they cannot afford a vacation. These people know very well that they cannot work their horses all the time, nor could they expect any of their employees to work all the time and stand it. There is, perhaps, nothing which pays better or is more beneficial than a vacation. Most of us sooner or later learn — unfortunately, most of us learn later — that we cannot get more money out of a bank than we deposit there. Our drafts on nature's bank cannot exceed the reserve of the deposits. In youth we store up a reserve of physical and mental energy, which, if properly used, will enable us to overdraw temporarily in emergencies; but, if we use, from day to day, more nervous or vital force than is generated during each twenty-four hours, it does not require a great mathematician to convince us that we shall soon be bankrupt.

A man, therefore, who has been tied up many months

in his store or office, or confined by his vocation, whatever it may be, although he may not have worked very hard, requires a complete change of surroundings; he needs a new mental environment. People in routine work soon lose their elasticity of mind, their buoyancy and spontaneity of thought; their imagination becomes torpid, and nothing else will then refresh the faculties and functions so quickly as a complete change of surroundings. How quickly, for example, one's whole nature responds to a change from the city to the country! A man who feels heavy, tired, and languid in the city feels ten years younger when he gets into the country. He is a boy again; his imagination is enlivened, and his whole life is rejuvenated.

LV.

THE BOOMERANG.

The world is so constituted that whatever we do comes back to us in kind, just as a boomerang will circle back to the point from which it is thrown.

Tricks in trade are boomerangs that react unfavorably upon future business. Questionable methods come back and destroy credit.

Many young men pride themselves on being sharp, long-headed, cunning, able to outwit others, to sell cotton for silk, or domestic for imported goods. They little dream that they are throwing out boomerangs which will come back to them in loss of reputation and ruined financial status. Confidence is afraid of sharp men; it flees from double dealing, from cunning, crafty methods. Some day credit is refused at the bank or jobbing house, when there seems no present occasion for such refusal, and the shrewd merchant is astonished. But the old boomerang of dishonesty has come back at last. Tricks of trade were the success-enemies which sapped his credit, and ruined his reputation for square dealing. Every effort to acquire gain at another's expense brings the deadly weapon back to the point from which it started.

Bad habits, foolish indulgences, fault-finding, fretting, and ill-temper reappear in disappointed, discontented, soured minds, in cynicism, pessimism, melancholia, and impaired health.

Your meanness and stinginess will come back in broken friendships, in loss of the respect of yourself and others.

Indulgence in coarse, brutal instincts reappears in hardened sensibilities, with all the finer sentiments and gentler qualities of the heart crushed out.

A cold, sordid, grasping life deadens the faculties to the charm of music, the beauties of nature, the delights of travel, the refinement of art, or the appreciation of literature. Greed is a boomerang that strikes a deadly blow on the return, destroying all enjoyment of the pleasures sought through wealth, and killing aspiration as well. Envy and hatred are boomerangs which never fail to return.

Indulged passions come back to torment us. The boomerang appears here in dyspepsia, there in nervous prostration and insomnia, and everywhere in depleted physical strength, weakened energy, or a ruined disposition.

Flabby muscles, a lacklustre eye, a dragging step, and a nerveless, energyless constitution are the backlash of acts once committed, — dissipation, selfishness, neglect of hygiene, or discordant, sickly thinking.

Fortunately, the law of reaction, the boomerang principle, does not hold alone with evil acts. The good deeds are just as sure to come back, and they bring with them all the blessed good intentions with which they were thrown out.

Right living returns to us in health, in vigor, in happiness. Kindness brings more kindness.

If you fling out good influences continually, — if you radiate helpfulness, good cheer, and harmony, — in your old age you will not be dodging the blows of cruel boomerangs, but listening to the sweet echoes of noble deeds.

KEEP YOUR TEMPER.

A fit of anger may come back as a beauty destroyer, or it may produce a cheerless home, unloving children, an unhappy wife. Sweetness and beauty will not live long with a bad disposition. Some great physician has said that a single fit of bad temper has been known to take more than one year from a woman's life.

Be good-tempered. It pays in every way. It pays if you are an employer; it pays if you are an employee. It is profitable in every walk of life. And this is taking the most selfish view. You owe it to others to be good-tempered. You owe it to your own manhood, to your own womanhood, to your own self-respect. Only a coward by nature will be habitually ill-tempered at home; only a fool will be so abroad. In making others comfortable, you are making things agreeable for yourself; you are gaining and keeping good will, which may be of value and help to you hereafter; you are accumulating a capital of popularity and good report, which may be used to advantage, perhaps, at a critical time. Good temper is a great factor in success.

Bad temper, on the other hand, may prove a fatal handicap in the race of life. Nobody is so poor or insignificant that you can afford to give him or her causeless offence. Exhibitions of ill-temper may seem to do no particular harm at the moment, but they often inflict wounds, the scars of which are not easily healed. A man possessing every other element requisite for success, good tem-

per excepted, may have his whole career marred by that lack. Keeping one's temper does not cost a cent. It is wise to keep it, even under great provocation, for deliberate reflection may suggest some method of redress far safer and more effective than might have been adopted under the impulse of passion. If you would succeed in life, keep your temper.

SELF-CONTROL AS A REJUVENATOR.

The man or woman who lacks control cannot expect to carry the freshness of youth into mature life. As a rule, the wrinkles which appear on the face are the expression of soul or mental wrinkles. The twist, the friction, in its first form, exists back of the face. Wrinkles are results, not causes. Even one who is not habitually petulant or irritable, but occasionally loses self-control, is sure, sooner or later, to find these dread enemies stamped indelibly on brow and cheek.

The face is the parchment upon which is written the history of our lives, — not that which we would wish the world to read, but none the less is it the record of our hopes and fears, our aspirations and ideals. Our discouragements, our vices, our virtues, are all faithfully chiselled where he who runs may read.

It is rather remarkable that the character should not be portrayed upon any other part of the body so unmistakably as on the face. The skin elsewhere will remain, even late in life, fair and smooth, when the face is marred with deep, ugly wrinkles.

It is the map of life, whereon character stamps itself so truthfully that there is no getting away from the story it tells. There is no dodging this record. No matter how we may try to cover it up, it will be a never-failing

signboard, showing which way the real man or woman has gone, which of life's crossroads has been taken.

The face cannot betray the years until the mind has given its consent. The mind is the sculptor. The face bears the traces of the mallet and chisel it wields. Thoughts are forces, mighty forces; and, if the mind holds youthful pictures, retains the freshness, the receptiveness, the simplicity of youth, the face, as a rule, will not betray age.

Principle never grows old: no one would think of the rules of the multiplication table becoming aged; and when the mind once grasps the real secret of being — that individuals are fashioned in the image of their Maker, and that it is possible to carry youth into the teens of their second century, if they would erase from their minds early in life the belief that they must grow old because others do, that they must become useless and helpless in proportion as they advance in years, — the abject terror with which the thought of old age inspires some people would soon vanish.

Mind is the master, the dictator of what shall be recorded in the features or manner; and if men and women would constantly hold pure thoughts and high ideals, refusing to entertain the common idea of age, the face, even late in life, would respond with the freshness and smoothness of youth.

LVI.

STARTING ON BORROWED CAPITAL.

You say, if you could only borrow a little capital you could get into profitable business. Now, the chances are that you would not succeed in your undertaking, even if you could borrow the money. It is rare for a boy or young man to succeed when he borrows capital for his start. In fact, it is difficult for a beginner in business to find any one who has confidence enough in his untried qualities to risk money in backing him. If you start your business and show any ability to succeed in it, and then need to borrow money to extend it, that is quite another matter. You will then have testimonials of your ability, a proper basis of credit, and capital will believe in you.

Men from whom you wish to borrow money do not know that you know how to select employees, and how to handle them. A man's success in the line of business that you wish to enter depends upon one's insight into character, upon one's ability to choose just the right people to assist him. While honesty is the basis of all great achievement, yet it is not enough. There are plenty of honest people in the world, people who would

rather cut off their hands than steal a dollar, who have not the slightest executive ability.

Be content to start your own business in a very small way. After you have shown your capacity and demonstrated your ability to push your business, and to handle it effectively, you will have no difficulty in borrowing capital to extend it if you need it.

"Avoid debt as you would avoid the devil," was Beecher's advice to his son. Make up your mind never to have your name on any man's books for personal expenses of any kind. This getting trusted for a box of collars or a toothpick is a bad practice, besides being expensive. No dealer will take his chances of losing, without a round profit.

The philosophy summed up by "Poor Richard" in the terse sentence, "He that goes a-borrowing goes a-sorrowing," proves true in the vast majority of cases. Of course, this applies not to the man who, through no fault of his own, is unavoidably obliged to borrow money. Unexpected calamities or disasters, or the failure of judicious and apparently promising enterprises, will often produce great crises in the affairs of prudent, conscientious men — men who have a horror of debt — and literally leave no other course open to them, even from the most conservative standpoint, than to borrow money if possible. Such as these need no warning to flee the temptation to overdraw their accounts or to live beyond their means. They will follow the admonition of the old Puritan divine, Cotton Mather, to his people, viz.: to "Come into it [debt] with the pace of a tortoise, and get out of it with the flight of an eagle."

In the conduct of business, too, it is frequently necessary, in order to obtain the best results, both to give and

to get credit, although even this form of borrowing and lending would better, for the benefit of the community, be subject to limitations.

But the young man entering upon life's great highway, he who hopes to achieve the measure of success commensurate with his abilities and ambition, must avoid debt as he would the contagion of a loathsome disease; if he would attain his ideals and reach those heights to which he now looks with longing eyes, he must literally obey the precept of the apostle, "Owe no man anything."

"Be no man's debtor," says a good adviser. "I can give you no better motto to rule your life by, — whether as a son to parent, employee to employer, husband to wife, father to child, debtor to creditor, or creditor to debtor, — resolve to be under obligations to no man, indebted to none. Thrift is the seed that must be sown before you can reap the subsequent harvest, that pecuniary independence essential to a life of virtue and happiness. There is no sacrifice too great to avoid the misery of debt. Think of what is due to yourself as a man, and do your duty manfully; resolve to be 'no man's debtor.' Very well for you, some say; fortune has favored you, you have been one of the fortunate ones in this life. Only those who wear the shoes know where they pinch. Mine has been a hard, up-hill fight from the first to the last; and when comparing your life with that of others, it is as well to remember that, in every life, even in those which seem brightest and fairest, there is some grave where dead hopes and unfulfilled dreams lie buried."

Too often has debt, needlessly and carelessly contracted, dragged men down to shame and ruin, moral and physical. The maelstrom of debt has been the grave of thousands of

talented, ambitious men, who might have won honorable distinction and the love of their fellow-men, in their various fields of endeavor, had they not given way at the outset to some petty vice or vanity, and, in order to gratify it, borrowed from some friend, perhaps more kind than judicious, the means necessary to do so. Though the sum borrowed may have been but a trifle, it opened the door to the temptation to borrow, and was the first false step which led to the fatally easy descent into an abyss, of the depths of which they were not aware.

The sword and the spear, they say, have slain their thousands, but debt has slain its tens of thousands. Even in the present generation, of a score of its most gifted sons, the names of at least eight, including a great orator, a novelist, a wit, two jurists, and two statesmen, belong to men who were literally done to death by the dragon of debt.

In describing his ideal of a perfect life, that beautiful character, Robert Louis Stevenson, who was so noble an example of the truths he endeavored to teach, emphasizes especially the necessity of living within one's means, or keeping out of debt. "To be honest, to be kind," he says, "to earn a little and to spend a little less; to make, on the whole, a family happier by his presence; to renounce, when that shall be necessary, and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim conditions, to keep friends with himself, — here is a task for all that a man has of fortitude or delicacy."

If a man will fulfil these conditions of a perfect life, he must keep out of debt or he will fail in all. "The injunction to earn a little and spend less," says Dr. Newell Dwight Hillis, "emphasizes the law of self-sup-

port and warns us against the danger and possible degradation of debt. Needing many cautions, our age needs none more than this plea for a return to simplicity and obedience to 'Poor Richard's' principle, 'Pay as you go.'"

Few young men would willingly go into debt if they could lift the veil of the future, if they could see every step of the thorny way to which it leads. If they could see the moral degradation, the course of lying, prevarication, dishonest subterfuge to avoid meeting promised payments, which the borrowing of the first dollar for the gratification of some personal whim or luxury, — harmless enough, perhaps, if it could be afforded, — too often involves; if they could see the grinning phantom which robs the harassed debtor of peace by day and sleep by night, that stands forever by his side mocking at his impotence to shake off the chains by which he has bound himself hand and foot, they would shrink back appalled from the sight; they would suffer any privation, endure any hardship, rather than become the slaves of the grim jailer, debt.

One of the greatest curses of the world to-day is debt. Only those who have felt its terrible grip, those who have suffered untold anguish and torture, can realize what a blighting, withering, atrophying influence it has upon the life, how it strangles ambition, kills aspiration, and crushes out even the most lasting of all qualities — hope itself.

LVII.

DOLLARS AND DESIRES.

Those who would have dollars must regulate their desires. Those who want capital to do business upon gain it best if they earn and save, and furnish their own capital, even if small, at the start.

There is, perhaps, no wider spread belief than that economy and meanness are twin brothers, while the real fact is that they are not even distantly related. Economy is putting by that which there is no good reason for spending and good reason for retaining; meanness is withholding that which there is need of spending and no sufficient cause for retaining. Many a man has been called "a good fellow" because he prodigally squandered his earnings, while his debts remained unpaid, and he was continually putting himself in a position in which, should sickness overtake him, or his employment cease, he must become a burden to some one. There is nothing "good" about such a course, nor any meanness in foregoing present luxuries and indulgences for one's self or others that future independence and self-respect may be secured.

Ruskin says: "We have warped the word *economy* in our English language into a meaning which it has no

business to bear. In our use of it it constantly signifies merely saving or sparing. Economy no more means saving money than it means spending money. It means the administration of a house; its stewardship; spending or saving of money, or time, or anything else, to the best possible advantage."

MONETARY SUCCESS.

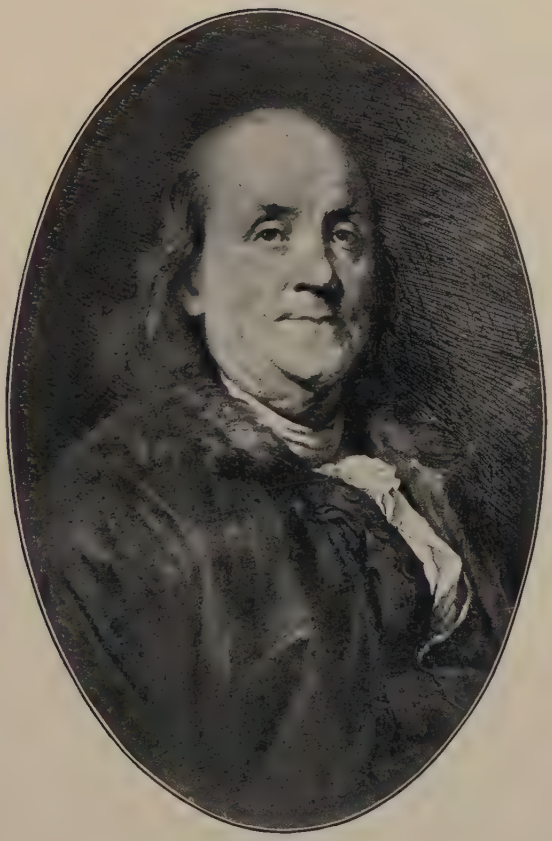
"I have often been asked," says Sir Thomas Lipton, "to define the true secret of success. It is thrift in all its phases, and, principally, thrift as applied to saving. A young man may have many friends, but he will find none so steadfast, so constant, so ready to respond to his wants, so capable of pushing him ahead, as a little leather-covered book, with the name of a bank on its cover. Saving is the first great principle of all success. It creates independence, it gives a young man standing, it fills him with vigor, it stimulates him with the proper energy; in fact, it brings to him the best part of any success — happiness and contentment. If it were possible to inject the quality of saving into every boy, we would have a great many more real men."

John Jacob Astor said it cost him more to get the first thousand dollars than it did afterwards to get a hundred thousand; but if he had not saved that first thousand he might have died in an almshouse.

The tendency of money judiciously invested is to accumulate, — the more you get the faster it accumulates.

PUT AGREEMENTS IN WRITING.

People often lose a great deal of money by their failure to put agreements or contracts in writing. They leave everything at loose ends. They take it for granted



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that the people they deal with will remember the understanding. The habit of putting all agreements in writing is of immense assistance to a young man who wants to get on in the world. It teaches accuracy of expression. He will learn method and system in business transactions. It will be of untold assistance to him in learning to save.

For another thing, if young men and young women would only acquire the habit of carrying a memorandum book or little pocket ledger, and register every item of expense, they would find it of immense value financially, and it would serve as a check upon extravagance. If you do not keep account of the money you spend and what you spend it for, you will soon acquire extravagant habits; your money disappearing without your knowing where it has gone to.

OPEN MOUTHS FOR CARELESS PENNIES.

As a rule, boys who live on a farm or in a country town are much more thrifty and economical than city-reared boys. Much of this is due to the fact that in the city there are hundreds of devices to catch the pennies of boys. There are nickel-in-the-slot machines, fruit and candy stands, and all sorts of contrivances to induce a boy to part with his small coins. These temptations do not exist to any great extent in the country. There is a great difference in the way the country boy and the city boy look at a nickel. The country boy sees very much more in the coin than the city boy; he sees greater possibilities — the nickel is possessed of a charm. He carries his change in his pocket, counts it over, and wonders what he will do with it when he gets his first dollar. His parents instil into him from babyhood the impor-

tance of saving his money and putting it in a bank. The city boy, as a rule, gets his money easier and parts with it as easily.

It is said that boys who do not carry their money in a pocketbook and men who carry their bills and change loose in their pockets are always careless in their expenditures. It is so little trouble to slip the hand in the pocket and take out money for all sorts of purposes that they do not appreciate its value, as they would if they were obliged to take the money out of a pocketbook every time they have use for it. In other words, a loose way of carrying money tends to cultivate loose habits of spending it.

Form the habit of depositing money which you do not immediately need in the savings bank, or, if you are not near a bank, in some place where it will be sure to remain unspent until you reach a bank.

FRUGALITY.

Franklin called monetary economy the philosopher's stone. He said: "If you know how to spend less than you get, you have the philosopher's stone." Again he said: "Let honesty and industry be thy constant companions, and spend one penny less than thy clear gains; then shall thy pocket begin to thrive, creditors will not insult, nor want oppress, nor hunger bite, nor nakedness freeze thee."

A young man whose father was in easy circumstances wished to learn the art of printing. The father consented on condition that he should continue to live at home and pay his board weekly out of his very small earnings. The youth thought this very harsh, for it left him hardly any money for himself. However, when he

was of age and master of his trade, his father said to him: "Here, my boy, is the money you paid us for board during your apprenticeship. I never intended to keep it, but only to save it for your use, and I will give you with it as much more as will enable you to go into business for yourself." His father's wisdom was then apparent to the grateful young man; for, while his companions had contracted bad habits in spending their wages, and were many of them in poverty, and vicious, he was able to commence his business, and in a few years he became one of the most prosperous publishers in this country.

It is a lesson which every generation teaches anew, that it is they who are masters in little savings who become possessors of great or moderate fortunes. "Despise not the day of small things."

Frugality is a virtue which many young men nowadays would be ashamed to cultivate. And yet its great exemplar was the Man of men, who, when He had miraculously fed the multitude with a few loaves and fishes, commanded his disciples to gather up the fragments, lest anything should be wasted. There was no need to do this; for, if He chose, He could again, as He did when occasion demanded, repeat the miracle. But his every word and act emphasized a truth or taught a lesson; and this certainly teaches the practice of economy, adherence to the old-fashioned adage, "Waste not, want not."

Ah, how much easier it is, after all, to practise a little self-denial, even for a time to deprive one's self of some of the necessaries, than to suffer the stings of conscience, the torture of being constantly goaded by creditors without the means of satisfying them, the horror of being chained day and night to a load from which there is no

deliverance, the humiliating consciousness of being a mere chattel-slave, whose time and thought are, in a sense, owned by others! In the words of "Poor Richard," who is particularly strenuous on this subject, "Better go to bed supperless than rise in debt." Better suffer ány temporary privation, any of the numerous inconveniences that poverty entails, than bury one's self in this moral quagmire from which escape is so difficult, and which too often engulfs integrity, veracity, manliness, honor, character, leaving on the shore of "life's unresting sea" but the broken hulk of what might have been a noble ship.

"A contented mind is a continual feast," but a feast that can never be enjoyed by the unhappy victim of debt. Corroding care must ever be his companion, robbing him of strength, sapping his ambition, and destroying that peace and tranquillity so absolutely essential to the successful pursuit of his occupation or profession.

LVIII.

"NEVER LAID UP A CENT."

I SOMETIMES hear a young man boast that he gets a good salary, but he never laid up a cent in his life. The chances are that the young man who never saves will never accumulate any money when he is older; he never will be able to keep a fortune even if he makes one.

Cigars, theatre tickets, and other unnecessary indulgences, — which some young men spend a good deal of money for, — go far to prevent the accumulation of that first thousand dollars, which is the necessary foundation for all the rest.

Many young men just entering society think that the quickest way to win favor is by spending their money lavishly, as if they were not compelled to realize its value in every transaction. They like to be called "one of the boys," and create the impression that their money comes from a stream which never evaporates, but which flows on perpetually. In calling upon a lady friend they will purchase the most expensive flowers in midwinter, they will see that she is supplied with luxuries of all kinds, bonbons, and amusements. And if such a lady friend becomes a wife, she has been already trained to hinder rather than help her husband in acquiring a competency.

In order to hold their places in the circle they have entered, they have to keep up appearances; and if they begin to experience great difficulty in making both ends meet, and are unwilling to acknowledge their folly, they find it perhaps necessary to make small peculations at the office, which gradually increase as expenses grow larger. Finding the pace too fast, conscience commences to whisper of the consequences of dishonest methods, but it is too late. Careers of this sort are the cause of many an untimely death, and many a disappointed and wrecked life.

"All true social enjoyment," says a recent writer, "is lost with us in the effort to appear fine; to be stylish in dress and furniture; to show off. This is the first and most widespread cause of extravagance. The second is an uncontrolled desire to get what we want, regardless of consequences. The third cause is a moral laxity that seems to be infectious, the result, in the main, of a lack of moral training, with a levity of disposition which, in spite of our seriousness in most things, is being infused into the national life."

There is a great difference between stinginess and wise economy. There is some hope for the boy who is stingy, but very little for the boy who forms extravagant, slipshod habits in money matters. Many a man is poor to-day, although he has worked like a slave, simply because he could not save.

The boy who was never able to save a penny has been heard from. He turned up in middle life without a dollar, without a position, without friends. We see him everywhere, looking for a situation, trying to borrow money and telling everybody that luck has been against him. He is not only out of work, but he is out at the

elbow, out in the cold. He did not think it worth while to save when he was a boy or a young man. He could not see the accumulative power in little savings, he could not see the character which comes from habits of thrift and healthy economy.

How many men to-day are just barely making a living; they have never been able to get ahead in the world, simply because they were not willing to make early sacrifices, or to bear hardships or privations early in life. They never learned the art of doing without, and this is a great art indeed. They cannot restrain their desires; they must have a good time; they must buy what they want if they can possibly get the money, and even run into debt for it.

I have never yet known a young man to succeed to any great extent who was careless and extravagant about his expenditures. It shows a looseness of mental fibre, a lack of order and system which betokens failure. People who are inexact or heedless in their transactions which involve money never accumulate it. If there is any one thing that should be vigorously impressed upon the youth, it is the importance of the habit of carefulness and exactness in money matters.

THE BOUNDARY LINE.

Make your income, no matter how small it may be, the boundary line of your expenses, and, without being penurious, keep as far within this boundary line as possible. It has been asserted that every one can live within his income, and of the average young man, at least, this is doubtless true. At all events the necessaries of life are very cheap, and small indeed must be the

wage that will not permit a young man to support life soberly and decently. It is the luxuries that come high; the unnecessary cigars, the indulgence in liquors, the questionable entertainments, the betting, the card-playing, trying to ape those in better circumstances, — these are the things for which young men usually go into debt, not for the necessaries of life. For the "husks of swine," verily, they mortgage themselves, souls and bodies.

For the sake of gratifying his vanity by dressing as well as others who have more than double his means; by wishing to appear what he calls as "up-to-date" as his friends or boon companions, many a young man mortgages his future, sells his birthright without even the excuse of Esau, whose necessity was at least real. His wants are imaginary, and their gratification only serves to create an army of unlawful desires, which drag him lower and lower into the slough of debt, despondency, and degradation, until manhood, honor, hope, enthusiasm, self-respect, — all that makes life dear, — goes out in night and darkness.

Let not the young man who is living beyond his income deceive himself with the sophistry that he will retrieve his position. Let him not build airy castles of future successes that will redeem the past, only to be crushed beneath their ruins. Out of your present you are building your future, and as surely as night follows day will you reap that which you have sown. Be not deceived. The law is inexorable. You cannot escape the consequences of your acts. If you sow tares in the springtime of your life, these will make your harvest; if good seed, then will the autumn fill your granaries.

Remember, too, that there is but one seedtime, and that for you it is fraught with weal or woe. There is but one garnering time, and it rests with you alone whether you shall garner honor or shame, success or galling poverty, righteousness or unrighteousness.

LIX.

THE DANGER OF COMMERCIALISM.

One of the greatest dangers that threaten American institutions to-day is commercialism. Our strenuous life, with its hurrying and driving to get rich, tends to foster the spirit of greed and traffic-hunger; and this spirit, in turn, tends to develop our material and coarser faculties. Materialism is written all over American life to-day. In the anxious pursuit of dollars, many feel that they cannot afford time to develop their social side. A foreigner visiting America for the first time, without knowledge of the business methods of its people, would get an idea that nearly every business man in the country had lost a pearl, and, oblivious of everything else, was desperately searching for it.

The fairest, the most beautiful possibilities of our civilization are too often trampled under foot in the mad rush for money, as if wealth were the only good. There are desires, there is hunger, that cannot be reached by the check book.

It is the coarser side, the more brutal in us, — the animal, in fact, — which is satisfied with money, but there is that within us which money cannot minister to, — which money does not attract.

This finer character-element feeds on love and service. Fame does not touch it, riches do not appeal to it, nor do houses or lands satisfy it.

This divine self, this ideal, is starving for food in many a palace, is a pauper in the midst of wealth, is hungry for an impalpable food. Fine tapestries and costly furnishings and bric-a-brac have no power to satisfy its longings.

The coarse, brutal instincts when developed stifle all the finer sentiments of the mind. They dull the ideal, harden the life, and crush out the gentler and finer qualities which unite the human with the divine. The business man who becomes grasping and greedy loses his sense of the beautiful and the true. The coarse side of his nature becomes abnormally developed; the beastly passions which he should have strangled at the outset have been pandered to until they have grown so voracious and strong that all that is best and noblest in his nature has shrivelled up under their blighting breath. Avarice with him has killed aspiration.

Has not many a man sacrificed the best part of himself in his struggle for success? Has he not given up his friendships, torn up all the tender ties of his early years, sacrificed everything which he then held dear, to the goal of his ambition? Has he not developed his money-getting powers, the faculties which grasp and hold, at the expense of all his nobler qualities? In other words, has he not been sacrificing all these years all that was finest and best in his nature, to develop the coarser, brute qualities which have enabled him to accumulate a few thousand or a million dollars which he no longer has power to enjoy except in the mere fact of possession? His bank-book and his safe-deposit

vault now give him more delight than music, poetry, art, the drama, travel, or the beauties of nature.

His whole disposition, his whole nature, has been changed. He is not the same man he used to be. His early associates no longer find in him the chum of their youth. He is cold, distant, selfish, and unsympathetic, not because he intended to be this kind of man, but because the pursuit of money has made him what he is. Indeed, if he could have foreseen in his youth the kind of man he would become by pursuing the course he adopted, he would have shrunk from it in horror. He simply made the mistake of putting himself in an environment that was cold and sordid, that wrenched him away from the generous and kindly habits of his youth, and made him a part of itself. The surroundings which he first chose, and which he then dominated, now own and dominate him; he is carried along by the very momentum of the force which he once directed; the greed for gold has become a devastating passion, leaving nothing but Dead Sea fruit in the grasp of its unfortunate victim.

The world does not demand that you become a great lawyer, a great physician, or a great merchant; but it does require that you shall so carry yourself through life as to uplift and not blight your fellow-men, so as to help and not hinder, to elevate and not degrade them. It does ask that you shall not gain riches by impoverishing those who help you to become wealthy, that your dollars shall be clean and not smirched with the guilt of trying to get ahead of your competitor by sharp practice; it demands that you shall not lift yourself up by tearing others down.

It is amazing to consider the number of men who are

struggling with all their might and main for success, and continually missing the mark at which they aim. The fierceness of pursuit, the unnatural methods, the tremendous strain on their faculties, wreck their lives and make satisfactory achievement an impossibility. What are wealth and position worth, if one's life is wrecked in attaining them? It seems strange that men should rush toward their goals at a pace that dissipates their best faculties, forgetting that repose, harmony, peace of mind, and recreation are necessary for all high attainment. Americans have been frequently criticised, and justly, for what is commonly called their "mad rush to get rich." Two of the most beautiful as well as philosophical lines ever written are these by the Greek poet Euripides:

> "Contentment is the root of labor,
> And labor is the root of mankind."

What does the miser know or care for real life, the finer self-culture, the attainment of personal happiness, the higher education of life? How can a man who has trained himself only to grind, to seize, and to hold appreciate the sentiments that sway the noblest souls? Great wealth cannot buy the things the mind yearns for, which the higher manhood longs to attain. The really superior condition is that enjoyed by a man who has the ability to save his money judiciously, to live in contentment, and to work out his best aspirations free from the turmoil around him.

WHEN YOU ARE NOT SUCCESSFUL.

If there is a dollar in your pockets dishonestly gained; if the blood of youths or orphans or spoiled years of

precious life stick to your millions; if your wealth has left others poorer; if you have robbed another of opportunity; if you have cramped, dwarfed, or minimized the chances of any one in life, in amassing your wealth, then you are a failure instead of a success, although you have millions.

"That boy," says C. C. Gaines, "who believes that success depends on sharpness and chicanery, that ability to get the best of the bargain, no matter by what deception and meanness, is business, is sure sooner or later to discover that he is the victim of his own treachery; all experience goes to show that no enduring success in business can be achieved through dishonesty, and that no matter what the talents and energies, no matter how liberal, polished, and profound the education, — these are of little value unless accompanied by personal integrity; the future holds blessings for the young man who goes into business with the ambition to deserve the respect and esteem of the wise and good; who appreciates the value of loyalty, purity, honesty, and truth — the unstained shield."

The great secret of success lies in one's ability to reënforce himself. We should be constantly on the watch for ways and means of supplementing ourselves, of increasing in every way possible our power of usefulness and worthy achievement. For example, every time we depart from truth, even in the slightest degree, every time we attempt to take advantage of another, to overreach by "smartness" or long-headedness, we deplete our moral strength, our power to do noble work. There is a deadly reaction on every ignoble deed; it is a boomerang which ultimately kills the thrower. Most of us are constantly doing things which, though not actually wrong, tend to weaken rather

than to reënforce or strengthen us. Our great study should be, not to allow our energies to run to waste through negative or harmful actions, but to reënforce ourselves continually by positive activity in the right direction. The man who sticks to the truth, who always does the manly, noble thing, however it may affect himself, will find the reaction upon his own character has been salutary. He will find himself reënforced tenfold for the great battle of life. "Men who try to overreach in their dealings with others, and who seek to get the better of a bargain by resorting to methods which are as petty as they are contemptible, are being excluded from the class of favored and trusted customers." So it is said by the highest authority, the president of the National Association of Credit Men, who says further: "The saying, 'cheat other men or they will cheat you' is fast losing its pertinence in business matters, and a vast stride has been made toward popularizing the Golden Rule; the adhesive bond in the business structure of the day is a stronger faith in one's fellow-men; distrust disintegrates, mutual confidence builds up and cements together the business community."

A man who does not feel any need of shiftiness and sneaking, but stands out boldly in the light, fearing nothing but to do wrong, is the man who carries conviction and weight in a community.

It is astonishing how hard a wrongdoer works to succeed, the shifting to which he resorts, to cover up his crookedness. The excuses and apologies which he is compelled to make to cover up his tracks and conceal his real thoughts are pitiable.

How unfortunate it is if a youth does not know when he stands upon the threshold of active life, that absolute

honesty and transparency of character are the quickest means of promotion; that integrity is the shortest road to success.

It cannot be too often asserted or too strongly emphasized that all real success, in any place whatsoever, must be built upon a character which can always be trusted, a manhood which is with every one, a guarantee of good faith and fair dealing.

LX.

WHAT CREDIT IS BASED ON.

MANY young men beginning a business career for themselves make the mistake of supposing that financial credit is based wholly upon property or capital. They do not understand that character and reliability, combined with aptitude for one's business and a disposition to work hard, are far more important assets to have in business than millions of dollars without them. To make helpful friends in a business way a man must build up a reputation as a good business man doing business in a business-like way, reliable and sound of judgment.

Bankers have the knack of deciding quickly in such matters. Jobbing houses are not inclined to advance credit to the man who, though he may have inherited a fortune, has shown no capacity for business and is of doubtful character. Young men who start in for themselves on a small scale are more energetic, work harder, are more alert, and quicker to appreciate the chances of the market, and are more polite and willing than those with a large capital.

The credit man in jobbing houses is very quick, as a rule, to see the success qualities in his prospective buyer,

and seldom makes a mistake in his estimate of what credit it is safe to extend him.

The young man who starts out with the idea that his character is his capital, and that his whole manhood is pledged for every dollar of indebtedness, will usually succeed.

"The secret of success," says Russell Sage, "is to keep your credit good."

Long years are required for the upbuilding of that confidence which makes it easy to extend widely one's operations.

BRADSTREET.

I have asked Mr. John Greene, the editor of "Bradstreet's," to give me certain suggestions upon the basis of credit. Here are three of the points he makes:

"He must, in the first place, acquire the reputation of a man of strict honor and integrity,— of a contract-keeper,— one whose word is as good as his bond. Without such a reputation, any enduring success in business cannot be looked for, and the lack of it in the first steps of business life may be fatal. A defect in this all-important quality may be regarded as fundamental.

"In the next place, a young business man in search of credit must impress those who know him as a person of competence in the particular line of activity in which he engages. It is well to be regarded as a man of general ability and information, and for such men there are places to be found in the economic activity of the time; but it will be better for a young man to achieve the reputation of being specially capable in a particular direction. This age, as has been often said, is one of specialties, in which the division of labor has been carried

to an extent unknown before. The chances of success, in the long run, do not favor so much a man who can do anything or everything pretty well as they do a man who can do some one particular thing better than anybody else. Upon the success of such a one, a man who can furnish credit will be more inclined to 'bank,' as a current phrase has it, with a special application in this instance.

"Another matter of capital importance to a young business man anxious to achieve success is that of personal habits. It is not generally understood how much weight is given to this factor in the making or the undoing of a business man. There are men who have already attained no small measure of success who are handicapped by doubtful habits. A knowledge of the existence of these weaknesses is not always widely diffused, but it almost always comes to the attention of men who have much to do with the making of other men's credit. It is a truth that there is no use denying that character is slowly built up by habit, and that originally fine endowments may be dimmed or rendered of little use to the possessor by yielding to questionable tendencies. In its beginning the indulgence of habit is insidious, and therefore the more dangerous. At first, habit may seem to be merely a way of holding one's self, but, in the end, it becomes too often a way of being held, and the victim of indulgence learns too late "how use doth breed a habit in a man." A young man who is ambitious of success can make no better resolution — none that can more vitally affect his future — than that of avoiding the first seductive temptation to indulgence in irregular relations, undue conviviality, or the hazard of money at play, or speculation in securities on

margins, or the running power of horses. A certain gravity and decorum, even in the amusements of a man of business, will tend to inspire confidence in his capacity to succeed, which the display of an opposite spirit might imperil. The statistics of causes of failure show that a calculable percentage of commercial wrecks is due to the neglect of business directly traceable to doubtful habits."

THE POWER OF CREDIT.

Mr. Charles F. Clark, president of "Bradstreet's," in writing upon this topic, at my request, says:

"The structure of society is based on confidence. We could have no civilization were it not for the fact that millions of men in the past were deemed worthy of credit by their fellow-men, and there could be no further progress were it not for the fact that a great number of the men of to-day inspire confidence on the part of others. These are obvious truths, yet in forty years of close study of the business men of this country and their enterprises I have seen thousands go down in ruin because they did not realize them with sufficient clearness. To-day there are many who lack a true appreciation of the importance of the confidence of their fellows, who are not concentrating their energies upon its cultivation with sufficient force and firmness, and for whom, on this account, disaster is looming up ahead."

THE MAN HIMSELF IS AN ASSET.

"I should like to say," continues Mr. Clark, "as strongly as possible, to every young business man, that one of the chief aims of his daily work should be the strengthening of his credit. Good intentions alone do not make good

credit. These intentions must be coupled with ability to carry them out. He must prove his ability to put his purpose into successful effect, and to meet his business obligations. Thus it will be seen that good credit is based on general character and special ability. A young man cannot expect to possess, at the outset of his career, the financial position and ability that would give him a high commercial rating; but he can have the character, and he must have it to build up his commercial credit and become even a moderately successful business man. In gathering the information about a man that is to be the basis of his rating, the Bradstreet reporters do not take cognizance alone of the extent of his business and the amount of his income. While these are matters of prime importance, they are by no means all. It is essential that attention be given to some extent to the man himself, his general character, present habits, and past record."

THE NATIONAL ASSOCIATION OF CREDIT MEN.

What does this association stand for? James G. Cannon is the president, and he says that this association stands to-day for honest purposes, honest business, honest goods, honest salesmen, honest advertisements, honest statements to creditors, honest payments for that which is owing and for no more, honest profits and no speculations on the one hand nor traps for the unwary on the other, honest competition, and honest laws.

LXI.

THE ART OF ADVERTISING.

I would as soon think of doing business without clerks as without advertising. — JOHN WANAMAKER.

MANY young men fail in business because they do not know how to advertise. They may be good buyers; they may keep up their stock well; but, in this age of sharp competition, it is absolutely necessary to get your wares before the people.

Many men, especially young men, throw away a great deal of money in advertisements because they do not know how to write them. It is a great art to write a business notice so it will attract attention, and not become stale by long standing. It must be fresh, perennial; it must have life and vigor, character, pith, point, and purpose. It must have an up-to-date ring. A good advertisement talks; it is a silent salesman; it is always trumpeting the goods it describes.

The young man who can write a good advertisement has a great advantage over the one who can merely give a catalogue of his goods with his name attached. The art of using printers' ink effectively is a very great one, in these days when everything is pushed to your doors

in so many attractive ways. To be successful, one must not only have a meritorious and useful article, but he must select the best kind of a publication in which to advertise it, and what he wishes to say must be so written that it will make a favorable impression.

Merely to keep your name before the public does not mean much. People read the striking, stirring, pithy, nervy, attractive notices first, and leave yours out if it is prosy. People will no more read a prosy advertisement, unless it is about something they are hunting for, than they will read a prosy book. Attractiveness and pointedness are absolutely indispensable.

The time has gone by forever when a simple statement of one's business in a paper or other publication will bring the most efficient results. Advertising has become a fine art, a profession, and the young man who would succeed must study his business notices as an artist would study his canvas. Men get large salaries for superintending the writing of advertisements in our large establishments, in some instances as much as heads of departments. There are advertisement writers in this country who get $55,000 a year.

Never abuse a competitor. It is a confession that his business is injuring you. Do not indulge in bombast or silly jokes. Be simple in style, truthful, and direct. Say a little, and say it well; and reiterate some specialty or idea that the reader will remember. Put everything concisely and directly.

Be sure that what you advertise is what you claim for it, and worthy of being talked of and recommended. The most effective advertising concentrates upon some specialty. Keep *your* specialty persistently before the public. It is not enough merely to attract attention.

You must make people believe in your goods and buy them. Young advertisers often throw away a great deal of money in advertising goods, because they do not know how to write or place their advertisements properly. They do not study the methods of great and successful advertisers.

If you have just entered business, you must convince the reader that you are reliable, and that you will do just what you say you will do.

We knew of a young man who said: "I have tried advertising and did not succeed, yet I have a good article." When asked where and how he advertised, he said, "I put my advertisement in a weekly paper three times, and paid a dollar and a half for it." Money spent in advertising in this way is thrown away. Persistency is an indispensable quality of the successful advertiser. He must keep his business constantly and persistently before the people till he makes an impression.

LIPTON'S INGENIOUS ADVERTISING.

The rule or method of one man is perhaps never to be the rule or method of another, yet there are few who do not derive suggestions from other people. The first thing to be done is undoubtedly to attract attention. What did Sir Thomas Lipton do in Glasgow, when he opened a provision store? He was a mere boy, and he took up with a boy's notion. He was presented with two of his father's finest hogs, which he cleaned and scrubbed and polished until they presented a striking appearance. Then he harnessed them to a small red wagon, on which were painted the words, "Go to Lipton's." The astonished Scotch people followed the old

LIPTON'S WRECK.

conveyance and its queer steeds along the streets until it stopped at Lipton's store, which was painted in as fiery colors as the wagon. The store was a success; it was the nucleus of five hundred and twenty stores which Sir Thomas now controls throughout the world.

"Seventeen years ago," says Lipton, "while sailing down the African coast in a steamer which carried, as the bulk of its cargo, my teas, we encountered a terrific storm. The steamer had to be lightened. At one time it even looked as if we were going to be wrecked; but, really, I thought more of the loss of that tea than of anything else. I had it brought on deck, with the idea of using it for advertising purposes, if for nothing else. On each case I had painted, in large black letters, 'Lipton's Tea,' and then cast it overboard, dreaming that it would float to the African coast, and be picked up by some one who had not heard of the product before. Sure enough, it was."

The first announcement of the disaster in London was received in a cablegram signed "Lipton." Lloyds had no idea who "Lipton" was, but investigation proved that the sender of the cablegram was the founder of the great tea business. An example of Sir Thomas's idea of the value of advertising was also shown in the harbor of Sydney, New South Wales. Several years ago Australia was thrown into a state of excitement over a series of murders in its mining districts, and the murderer escaped to San Francisco, where he was captured. He was taken back to Australia, and the arrival of the steamer was watched with considerable interest. On the morning the ship was due, hundreds of sailing and steaming craft went outside Sydney harbor to escort her to an anchorage. In this vast flotilla were scores of

small yawls, each bearing on its sail "Lipton's T," in striking black letters.

John Wanamaker at one time sent up advertising balloons, and gave away a suit of clothes to every one who found one of the balloons and returned it to his store in Philadelphia. The fact that he would do so being widely advertised beforehand led to a general lookout and search. So he drew public attention to his goods.

John Goodell, of Duluth, in the "Grocers' Criterion," tells:

HOW TO START A BUSINESS.

This is a part of what he says about starting a grocery store: "Advertise three weeks beforehand an opening or reception day, on which no goods will be sold, but refreshments will be served. Advertise prizes for the best name for the store, the name being based on the policy of the store as you advertise it during three weeks, changing your announcements. Give a prize or a souvenir to everyone suggesting a name. The opening reception should be planned with the object of making a stanch friend of every woman visiting the store that day. The rule of no goods being sold should be strictly adhered to. The stock should be tastefully arranged, with a generous display of price cards, and well printed store mottoes could be shown with good effect. Light refreshments should be served at small tables by young school girls dressed in Japanese costumes. The tea, coffee, and cocoa that will be served should be of special brands, which would be made leaders later on in the store's history, and should be made by an expert. It is quite probable that the jobbers would furnish a profes-

sional demonstrator for the occasion. It would be an excellent idea to have displayed in covered glass dishes samples of the leading brands of canned goods that would be carried. The employees should be thoroughly well posted by this time, and encouraged to enter into the spirit of the occasion, to give information courteously and show a desire to get acquainted with visitors.

"I would," says Mr. Goodell, "spend at least seventy-five per cent. of my advertising appropriation in the leading local paper, making contract with the publisher for the total amount of space I would need for, say, a year or six months, with the privilege of using it in such amounts as I thought necessary. This would avoid the bad habit of using a certain sized space each issue, or the worse habit of allowing the same ad. to be repeated many times. For the grocery man who has a limited amount to spend on advertising, the newspaper is undoubtedly the best medium. People of the present day have the newspaper habit well developed. Practically everybody reads it. It goes into the home and is read when other cares are laid aside, and the people have time to think. Among the women readers I believe there are very few who do not read the advertisements. Let the merchant strive to give some item of real news about his goods, his store, or prices, in each of his ads.

"I would spend very little of my appropriation in hand bills, as I do not consider they bring in the most desirable class of trade. I would purchase a good mimeograph and issue circular letters, using the mail and one cent postage. This would be considerably more expensive, but I believe the results would warrant the additional cost."

TRUTHFULNESS.

People want to know exactly what they will have to pay for goods, and to know exactly what quality they can get for the prices named. Nothing else in the way of attractive type or glittering statements will ever take the place of the truthful fact in advertising.

"Originality of ideas," says Frank Farnell, "counts for more than anything else in an advertisement; individuality must be thrown into it; he must study the methods of others who have been longer in the same business, but he must improve on them; he should be sure of the kind of people he wishes to attract and then devise plans for attracting them, either by carefully prepared announcements in the papers and magazines that reach such persons, or by sending his representatives to see them; if one is a manufacturer, he should attach a name to his product, and then make that name known everywhere, by every possible means, including, above all, the putting of honest value into the goods it represents; the farmer, if he raises good crops, can always sell them.

In building up a business, the best advertisement ever written is poor compared with a reputation for keeping "honest goods" and telling the exact truth about them. Found your business upon truth, and the superstructure will be a success; but if your foundation rests upon false goods and false statements, your business is bound, sooner or later, to collapse.

A. T. Stewart's integrity paid, and paid in cash. No clerk was allowed to misrepresent any goods or cover up flaws. One day a clerk pointed out to him the defects of a particular style of goods of which he had a sample in his hand. At that moment a customer from an in-

terior city, who gave large orders, came in and asked, "Have you anything new and first-class to show me to-day?" The young man replied promptly, "Yes, sir; we have just bought something which will suit you to a dot," throwing across his arm the very piece of goods which he had criticised to his employer. He expatiated so earnestly upon its quality that he made a large sale. Mr. Stewart, who had been a witness of the transaction, warned the customer to give the goods further and more careful examination, and then, turning to the dishonest clerk, told him to go upstairs to the cashier and get any wages due him, as he would have no further need of his services.

To be loyal to himself and his employer, the salesman must be loyal to his customers. The merchant lives, moves, and has his being in the confidence of the public. Without that confidence, prosperity is beyond his reach. An adroit salesman who disposes of questionable goods at a high price may flatter himself that he has done a clever thing, but in the long run such seeming gains turn to loss — the loss of the established confidence that is the breath of life in mercantile business.

"Manufacturers," says President Cannon, of the National Association of Credit Men, "are beginning to realize that the production and sale of dishonest and spurious articles is no longer profitable. A merchant's statements with regard to his goods are accepted as true until they are proven false. An article, to be worth advertising to-day, must have merit, and advertising, to be remunerative, must be restricted to truthful statements. Dishonest goods, like a depreciated currency, are not popular with business men. They are regarded as counterfeit goods and can be disposed of only by resorting to methods analogous to the 'shoving of the queer.'"

LXII.

KEEPING UP WITH THE TIMES.

A STORY is told of a soldier who complained that the entire regiment was out of step with him. We often see men struggling desperately alone to succeed along their own lines, refusing to accept what they call "new-fangled" business improvements, which they ridicule as fads that will soon go out of date. Such men never make their mark in the world, and usually die in obscurity, if not in actual poverty.

We know of newspapers which have fallen into ruts and are practically sidetracked, simply because their editors refuse to adopt up-to-date methods. They cannot see why "plate matter," which they get for a song is not just as good as original articles. They do not see the advantage of spending much money for telegraph or cable service; nor can they appreciate the necessity of paying fabulous sums to able writers when they can procure average articles for a fraction of the cost. They cannot understand the policy of rejecting worn-out type, simply because it is old, as long as it can be read. They argue that it is foolish to pay large salaries to expert proofreaders, because little mistakes in a daily paper are of no consequence and are usually overlooked and

forgotten. They urge that they cannot afford to discard old presses, which have cost a great deal of money, and put in up-to-date ones, because their competitors have done so. They cannot see why an "evening edition" should not be made up from other papers, instead of paying large sums for original matter. Nor are they able to understand why it is that their circulation is diminishing and their advertising falling off.

But their up-to-date competitors know the reason why. They know that this is a progressive age, when everybody wants to patronize the most modern things. They know that, if their subscribers buy a paper, they want to be sure that they are getting one which is published by the most enterprising, progressive publishers; that, if they wish to advertise, they are looking for the most popular newspaper, the one that reaches the largest number of readers. A reputation of being out-of-date — behind the times, no matter what your business or profession — will soon make itself felt in loss of patronage, and your patrons will leave you to do business with those who progress with the times.

There are teachers, who have taught successfully for many years, who have been hopelessly side-tracked, simply because they clung to old methods and decried every new educational idea brought forward as superficial and subversive of the true interests of education.

Lawyers lose their clients because they do not keep up with the march of progress. They do not buy the latest law books or law publications; they cling to old methods, old books, old precedents, and to the archaic style of oratory once so popular with juries, but now utterly out-of-date. Their offices are dingy, and they themselves are indifferent as to their personal appear-

ance, yet they wonder why their clients forsake them and put their business in the hands of comparatively inexperienced young men.

A physician is sidetracked because he stopped growing soon after he left college or medical school. He saw the importance of keeping up appearances then, and of keeping posted in regard to the latest discoveries and improvements in medical science; but, as his practice grew, he got into a rut, did not take pains to read the best medical publications, or to analyze or test new methods of treatment. Depending upon his skill, old books, appliances, and remedies, and self-satisfied, he moved on in the old groove, nor does he realize that the young practitioner who has settled in his neighborhood has just come from actual practice in the best equipped hospitals, that he has the newest surgical instruments and appliances, the latest scientific and medical books, and a new office fitted up in the latest and most approved style, — until a large part of his practice has slipped out of his hands. When the "gone-by" physician wakes up to the real state of things, he attributes it to anything but the true cause, — his own non-progressiveness.

The old-fashioned farmer does not believe in "new-fangled" ideas and modern farming implements, or in studying the chemistry of the soil. He thinks, because his father raised corn and potatoes on the same piece of ground for twenty years, thus wearing it out, that he should keep on doing the same. He does not believe in Nature's law of rotation of crops, and he trudges along in the beaten track of his ancestors, barely getting a living, while his enterprising neighbor, who owns an adjoining farm of similar quality, by mixing brains with

the soil, and adopting the latest, up-to-date methods, performs miracles on his land, making himself and his family comfortable and happy, and at the same time enjoying his work and increasing his knowledge.

Many instances could be given of able artists who have gained considerable reputation in this country as well as abroad, but have been sidetracked because they have failed to adopt the new methods of color-scheme and drawing, as they have come into vogue. They have clung to the old methods, refusing to change, and have been left behind in the onward march. We know of one old artist who has gained a good reputation by his method of careful detail in finish. He was proud of the fact that even a magnifying glass could scarcely detect his paint. He prided himself on erasing the traces of his efforts. His pictures were really wonderful in their correctness of detail; but when the impressionism of the new school became the fashion, he fought it with all his might, refused to adopt the "new-fangled" method, denounced the impressionists as defamers of true art, and was compelled to face old age in poverty and comparative obscurity. He had been sidetracked because of his failure to adopt up-to-date methods.

A young man going into a profession or business today should spend considerable time going about from office to office, store to store, or factory to factory, according to what he intends to take up, in order to study the secrets of the successful men in these various lines of human endeavor. He will find that old methods, old machinery, old styles, are being discarded everywhere by the most successful; that those who cling to outworn theories and antiquated ways of doing business are being practically sidetracked. He will recognize that un-

willingness to adopt new and intelligent ideas, no matter whether in law or medicine, theatre or pulpit, store or factory, is an indication of paralysis, the signboard that points in the direction of hopeless mediocrity or failure. He will see that those who attain the highest success are the most progressive, the most aggressive and up-to-date in everything.

THE MERCHANT.

There never was another time when well-trained, up-to-date young men were in so great demand as to-day. The time is past when mere tact, or sagacity, will qualify a man to be a first-rate merchant. The successful merchant of to-day must have a good knowledge of geography and foreign customs and trade conditions, as well as of accounting and a dozen other business details. The times demand men of large, liberal, energetic minds, and the man who insists on doing business in the old-fashioned, humdrum way is as much out of place as the man who insists on travelling with an ox team instead of by railway.

The merchant of to-day must use more discretion and weigh statements more carefully than any judge or juror. He is obliged to balance possibilities, and decide what and when it is best to buy and sell. Only the shrewdest sagacity, the most far-reaching penetration, and the soundest judgment will enable a man to discriminate between profitable and disastrous investments. A hundred things now affect the price of wheat, cotton, wool, and tobacco, that once had no influence on their value. Within a few years, articles once unknown or deemed worthless have created new trades.

Men who would succeed, and attain eminence in their

calling, must discard the old-fashioned methods of getting on in the world and be abreast of the times. A new epoch has been inaugurated, and all profitable businesses are being conducted on new and modern principles. Men say, on every side, that the new is crowding aside the old, and improvement is the order of the day.

Ruts should be avoided. Every year brings changes in the requirements of the people, and he who anticipates and is ready to meet these requirements is he whose business will grow most rapidly. With all his getting, a merchant should "get understanding."

Many men who have kept country stores for years, have never been able to make more than a bare living, simply because they have got into ruts and are too conservative or too indolent to try to adopt improved methods. They are always behind the times in styles, and are constantly running out of things that their customers are likely to call for. This want of foresight is a tremendous factor for harm. A merchant should study his customers and their probable needs and fancies, as a careful physician studies his patients.

Are you carrying a load of old styles, "*passé*" goods, that should have been marked down, and sold at any price, rather than have been carried? A reputation for being up-to-date and progressive, and of having the newest designs and styles, is important, especially for a young business man, and if you are catering to women's trade. There are concerns in New York City that are dying of "dry rot" because of bad judgment in buying. Women very quickly find out the store which has the best and most tasteful buyers.

This is true not only in the dry-goods business, but also in every other line. People like to be sure that,

when they are buying anything, they are getting the best and the newest. When a man purchases a hat, for instance, he wants to know that it is of a style that will be generally worn. He does not wish to be obliged to ask if it is old in style. He takes it for granted that, if you have it on sale, it is the newest model. The same is true of every article of clothing. Young men and young women of limited means who are anxious to be in style cannot afford to buy things which are out-of-date.

Is it one reason for your lack of success that you do not keep your goods in proper order? Your departments are in confusion. Your store is not clean, your windows not properly dressed. It is not enough to put goods in the window: they must be properly arranged, and you must show taste and order and originality in design. A well-dressed window is a great advertisement. The fact that you are conscious that you have, in the basement or on the shelf, better goods than your competitor's does not always count, if your window does not make a good impression. Shrewd proprietors of large establishments know very well that an efficient and capable window-dresser, though he be high-priced, is an essential part of the business; and, while your trade may not warrant a high-priced man for this alone, yet you can develop taste among your employees, especially among the young women, and, by thought and pains, you can make a good showing.

While you are wondering why you do not get on faster, why your business does not grow and improve like your competitor's, when you work just as hard, he sees scores of little things, that you do not notice, which are keeping you down.

You wonder, for example, why you get so few customers, though your store is more attractive than that of your rival, who has double your trade. He knows, however, that many of your employees, office boys, cash boys, and clerks, are driving away business through their indifference, coarseness, and rudeness. He notices that your clerks are impudent and gruff; that they do not take enough pains; that they are not accommodating, and hence are repelling customers. He insists upon absolute politeness and strictest attention and accommodation, down to the last detail, from his employees. He knows that, even if a clerk does not feel quite well, he should not show it to his customer, or he may spoil a sale.

You are not careful or exacting enough in the choice of your employees. You do not discriminate enough between the special qualities that are required for a floor-walker and those needed in the heads of departments. You set people to doing things for which they are in no way fitted.

Is it possible that you do not keep your books in a systematic way; that your accounts are all in disorder; that you trust everybody, are very loose in your collections, never take an inventory of your stock, and never know just how you stand?

When a bright, vigorous, up-to-date young man, who knows how to conduct a business according to twentieth-century ideas, enters into competition with "old-fogy" storekeepers of this type, the result is a foregone conclusion. Before they realize it their customers, one by one, have dropped away, and their trade is almost entirely in the hands of the newcomer.

KEEP IN TOUCH WITH THE WORLD.

The man who gets "out of the swim," so to speak, who loses his touch with the great, pulsing world about him, who secludes himself in his study or laboratory, and deals only with books and theories instead of with men and things, will soon find himself going down grade.

Much of the best energy of the world is wasted in living in the past or dreaming of the future. Some people seem to think any time but the present is a good time to live in. But the men who move the world must be a part of it. They must touch the life that now is, and feel the thrill of the movement of civilization.

Many people do not live in the present. It does not know them. They are buried in books; they live in archives, and in history, but the great throbbing pulse of the world they do not touch. They are not a part of the world; they are never attuned to it.

It is not living in the world of yesterday, nor in the world of to-morrow, but in to-day's world, that counts. We must know the world and the day we are living in, and keep in responsive touch with the great movements of civilization.

A great many men have lived in the past, and have been educated in mediæval methods instead of modern ones. They have lived in history, spending their time in buried cities, in dead philosophies, in exhausted theories, until they are dried up. They have gathered all their knowledge from the past. They are as much out of place in the present as a bird of paradise would be at the north pole. Their physical sustenance is the only thing that ties them to the actual world of to-day. Their mental food, their reflections are all in the past, and yet

they wonder why the world does not appreciate them, why they are not in touch with it, when the fact is that they are really strangers in a strange land. They have no sympathy with the struggles of the present, with the tendency of the age, or with the great movements going on all about them.

The young man who would win must plunge into the current of events. He must keep step with the march of progress, or he will soon be in the rear. The current of the times must run through his veins, or there will be paralysis somewhere in his nature.

EXCELSIOR.

The radical revolution in business methods, the long strides in civilization, the multiplication of inventions and discoveries, along all lines, which the past half century has witnessed, necessitate an infinitely broader and better training for men and women in every walk of life than was requisite twenty-five or even ten years ago. The watchword of this century is "Excelsior."

Each successive year, for example, in order that the best results may be obtained, demands a higher standard of education than before for the youth who would become a merchant. A knowledge of "the three R's," unless supplemented by unusual shrewdness and foresight, no longer suffices to enable a man to conduct a business successfully.

The day has passed forever when an uneducated man, ignorant of the world outside of his little store, can do more than make a bare competence. To succeed in any degree commensurate with the present demands of living, he must be well informed, not only in regard to the general conditions of his own country, but also in

regard to those which obtain all over the civilized world. He must be posted on all up-to-date methods, and must know the state of the markets both at home and abroad. The art of buying and selling, so simple in the past, is now so complicated and so interrelated with an ever-widening variety of interests that it has become a science more difficult of acquirement than that of mathematics. Competition is so keen and relentless that the merchant who is not able to anticipate the wants of the public, who cannot foresee what it will need at a certain time and have it forthcoming at the right moment, might as well go out of business. In fact, the horizon of the business world has become too wide and all-embracing for the man of narrow views and limited vision.

The revolution in other directions is no less marked. In mechanical crafts and handiwork, in engineering, in medicine, in science, and in every other field of human activity, the changes are equally radical.

A few years ago the known uses of electricity were few and comparatively simple, but now no scientist living is broad enough to foreshadow the myriad applications to which this mighty force may be turned. To-day the young man who would enter the profession of electrical engineering must have a broader training, a better general education, in addition to an exhaustive study of this special subject, than a lawyer or a physician needed fifty years ago.

The time has come when, to be master in any line, it requires long years of careful training and preparation.

It is true that the opportunities open to young men are greater to-day than they ever were before; but, on the other hand, there never was a period in the world's

history when the qualifications requisite for success in any line of worthy endeavor were of a higher character.

The artisan, the farmer, the business man, the clergyman, the physican, the lawyer, the scientist, each in his various rank, must prepare to reach up to ever-enlarging ideals, if he would attain his full height.

Whoever halts, or is satisfied with half-measures in regard to his general education or training for his specialty, will be left far behind by the onrush of civilization. The only hope of the man who would stand on that high plane of spiritual, mental, and physicial manhood for which he was created is to keep pace with enlightened progress, to read, to study, to think, to observe, and to develop soul and body to their highest powers. None can be ignored or cultivated at the expense of any other without working injury to the complete man. They are interdependent in God's plan.

LXIII.

THE KEYNOTE OF THE CENTURY.

"You must work earnestly for your manhood as well as for your money, and take as much pains to keep it, too."

"Cultivate with assiduity that which will brighten your nature, enrich your life, and establish your character."

There are many dirty roads in life; but, if you use your judgment, you will always be able to find a clean crossing. — NASMYTH.

NOT long ago, shrewdness, sharpness, and longheadedness were the qualities that won promotion in the business world. False methods were employed in thousands of establishments where now only absolute integrity and clean, straightforward dealing are tolerated. Before this century attains its zenith unclean methods will be unknown in either large or small concerns. The double standard of honesty — one for private life and one for business purposes — will be unknown. The foundation stones of the greatest commercial houses in this country are reliability and honesty. The world is beginning to see that, even from a utilitarian standpoint, it pays to be honest.

One of the first things to learn in life is to put the proper value on things. It is most unfortunate for an American youth to be brought up to think that no one is successful unless he has been able, by hook or crook,

to lift himself above the common order of mankind. No man is supposed to be very successful who has not lifted himself out of poverty. The American youth is seldom told that to perform the common duties of life is to succeed. Somehow or other the word "success" is nearly always linked with fame or with the attainment of great riches, when it applies just as readily to the man who rises in a moderate way in city and in country. The fact is that most of us can never hope to be rich. The greatest wealth of this country is not among the millionaires, but among the common, honest people, who are content to do their duties, cheerfully, willingly, as well as they know how, and then save part of what they make.

What does your money say to you? What message does it bring? Is it one of hope, of culture, of soul-growth, of education, of opportunity to help others, or is it a message suggesting more land, more thousands for yourself? Does it bring a message of generosity, or of meanness; of broader manhood, or of more selfish exclusiveness; of larger aims, or of lower ideals? The character of the answer to these questions measures the worth of your career.

If your success does not mean opening wider the door of opportunity to those about you; if it does not mean encouragement, inspiration, and helpfulness to those who are struggling to get up in the world; if it does not mean a wider outlook upon life, a truer measure of real values, you have missed the higher meaning of life and have failed to catch the keynote of the great harmony of the universe.

What if you have gathered money, if you have starved the mind; what if you have broad acres, if you have a

narrow intellect; what are houses, stocks, and bonds to a man too small, mean, and narrow to use them wisely? What if you have reached the top of the ladder yourself, if you have crowded others off and kicked the ladder down after your own ascent! Is this success? — to keep others back?

No man climbs the ladder successfully who does not grasp firmly and helpfully the hands of others who are crippled and handicapped in their climbing. When riches beget greed they become perfectly useless. The man who possesses them creates animosity among his fellow-beings, while his own life is a burden.

The man who mounts the ladder alone without trying to help others lacks the warmth of human sympathy, the touch of helpfulness, the quality of humanity.

GETTING THE MOST OUT OF LIFE.

Most people seem to think that life is a great grab-bag into which they should thrust their hands and take out as much as possible, without putting in anything. There could not be a greater mistake, for we shall find that we get out of life just what we put into it. If we put in misspent hours, wasted opportunities, slipshod work, botched material, we shall be paid in kind. No matter what we give the world, it pays us back in our own coin. If we give it of our best, — good, honest, faithful work, however humble it may be, — we shall receive our just reward. But if we try to grasp all the good things and give nothing in return, we will be compelled to swallow some very bitter potions. We shall find, when too late, that we have squeezed our orange dry, and that nothing but the rind is left.

The time is coming when it will not be necessary to

take your friends to your homes to exhibit your costly furnishings, works of art, tapestries, and rich carpets, or to show them your broad acres, your mines, or your houses.

The inventory of your real wealth will appear as an open book in your face, your manner, your bearing, and your influence.

Your poverty of books, of education, of reading, of travel, of experience, of sympathy, of tolerance, or your wealth of thought, of splendid discipline; your fine training, your righteousness and mellowness of heart and sweetness of disposition; your bank deposit of cheerfulness, of helpfulness, of inspiration, will be immediately apparent to every person you converse with.

Whatever you do or think or say, you are constantly revealing your true self. Without intending to you are spreading a knowledge of your character and of your past among those with whom you mingle. You are each day unrolling a page of your life for the world to read. All that you do makes its mark upon you, physically and mentally. You cannot, if you would, hide the story of your thoughts and acts. Life is expression, and we can only express what we are. Even though the tongue should lie and the heart seek to deceive, the eye cannot be trained to falsify. Try as we will to wear masks, to pass for that which we are not, the truth within is perpetually struggling to express itself and will shine through every disguise.

How many people ever learn to spend upward? Most of us spend downward, in the line of the lower tastes instead of the higher. It is a great art for those who have money — the art of knowing how to put it into that which will lead to mental expansion and the development of higher life.

Every dollar which is spent for the lower, when the higher is possible,— for that which appeals to the brute instead of the man, — is worse than wasted, for it tends to drag our ideals down.

The man who gets the most out of life is the one who is always looking up, who is determined that everything he does, every investment he makes, shall leave him a little higher up, a little further on. To learn, therefore, how to spend for the higher faculties instead of the lower, so that the manly qualities, rather than the animal, may be developed, is a problem that confronts us.

SOME TRIUMPHANT FAILURES.

The writer is constantly receiving letters from people who believe that they have not succeeded, and are almost embittered by the thought that their lives are failures.

Many of these letters indicate not merely that these people have not failed, but, even more, that they have attained a high order of success; namely, the development of noble manhood and womanhood, compared with which money, no matter how much, would look contemptible, and fame, no matter how great, would be of no account.

Is it failure to bring up a family of sturdy boys and girls, train them with fine discipline, and infuse into their expanding natures virtues which give the highest expression to life?

Is it nothing to start young people on their careers with high ideals, lofty aims, and an unflinching determination to make no compromise with wrong?

Is it of small account to hold a family together in spite of the severest stress of circumstances, to struggle for years to give an invalid wife or mother much-needed

delicacies, or to try to alleviate the hard lot of a cripple or of a deaf and dumb child?

Does it mean nothing to hold a farm during years of hard times and failure of crops, to maintain heart and courage when Nature seems in league with the forces that test man's physical and spiritual strength to the straining point?

How little do such people realize that the spirit of their lives will reach out to help and uplift humanity for all time! Little do they dream that, like the exquisite perfume distilled from dead rose leaves, the fragrance of their unselfish deeds will sweeten and beautify the world long after they have passed away. On a higher plane they will realize that what they deplored as failure was, in truth, the noblest success.

It is one of the saddest commentaries on our national ethics that those who have tried with all their might to live up to the best they know are looked upon as failures if they have not accumulated money, written a notable book, achieved distinction in science, art, music, or some other field, or done some high heroic deed that attracts the world's attention.

Hold up your head, maintain your self-respect, and do not be afraid to look a man straight in the eye, even if he has made money when you have lost, or gained a position which you have failed to attain.

Who has the audacity to measure money with character, or stocks and bonds with manhood and womanhood?

Who shall say that houses and lands, position and social prestige, compare with wealth of mind, of heart, or of culture?

Who set up the standard that stamps with inferiority those who prefer to spend their lives in the service of

others, in helping to elevate mankind, in dispelling ignorance and vice, in making the world a purer and happier abiding place?

There are teachers in this country, not possessing a thousand dollars apiece, who have spent their flowering and fruitage years in making possible broader life and larger success for thousands of their pupils. How shall they be rated?

The delicate widow who has managed to support and educate a large family of helpless children; the young man or woman who has assumed the burden of caring for an enfeebled father or mother, or younger brothers and sisters, for whose training and education personal hopes and ambitions have been put aside; parents who have sacrificed their ease and comfort in order to give their children a better start in life than they had — are these people, unknown outside of their limited circle, to be counted failures?

Have men and women failed because they have served as ladders for others to climb upon?

If we could take stock of our civilization to-day, we should find that the men and women who have done most to sweeten and refine our national life have not been, as a rule, the millionaires, or those who have attained notoriety, but the plain, everyday people, the burden-bearers, the sacrifice-makers. We should find that those who are doing the most to advance civilization in the aggregate, and to preserve the greatest of all our institutions — the home — are the unknown toilers.

It is amongst the so-called failures — struggling farmers, poor mechanics, clerks, day-laborers, half-paid teachers and clergymen, unselfish mothers, wives, and sisters — those who are doing the work of the world without

hope of recognition or reward — that we must look for our grandest successes.

SUCCESS THAT IS PRICELESS.

An achievement to be proud of is that which carries immortality with it. No success is worthy the name which does not include character development. If a career has not an upward as well as an onward tendency, if a man has grovelled in the mire, he is a failure though he have millions. That only is real success which aspires, which looks up, and which helps others to look up as well.

Standing by the bier of his life-long friend, Henry W. Longfellow, Ralph Waldo Emerson, after a vain effort to force his almost vanished memory to enlighten him, said, touchingly: "The gentleman we have just been burying was a sweet and beautiful soul, but I forget his name." Our names will be forgotten by thousands of people whose paths of life have crossed ours; but, if we can leave the impression of "sweet and beautiful souls," we shall not have lived in vain. Our names are but convenient tags, labels for ready reference, but our influence is a part of the world's life. Were Longfellow's name to vanish from the human records, the throbs of passion, the thrills of beauty-appreciation, the tender emotions that his poems have called forth, will have affected countless thousands in ever-widening circles. An influence for good can be radiated every moment of one's life. Being sweet, cheerful, polite, helpful, faithful in every way to your better instincts, will win for you truer immortality than deeds that are blared through the trumpet of fame.

Are we not powerfully influenced by our ideals?

What we admire enters into the texture of our being, and our tendency is to become like it. If we had the power to analyze any individual, we could tell what books he had read, we could select the types of his friends and associates, we could pick out his heroes; that is, we could tell by what ideals he was actuated.

We cannot too strongly urge parents and teachers to impress upon the young the importance of hero-worship, of choosing the highest ideals; for our lives are molded after the pattern of the ideals of our youth. There is no danger of too much hero-worship, if only the heroes are worthy.

History is full of examples of the powerful influence of ideals upon our great men. It is said that Alexander the Great always carried a copy of Homer's "Iliad" in his pocket, and that he never tired of reading about Achilles, the great hero, whom he was ambitious to resemble. Many a young man in this country, who has been inspired, encouraged, and stimulated by Lincoln's career, has not only lived a grander life, and made a truer success, because he modelled his life after that of his hero, but he has developed many qualities in common with Lincoln which otherwise might have lain forever dormant. Many a young officer in our army is more efficient because of his imitation of Grant and Lee, the ideals which haunted his dreams and which have ever urged him up and on.

No matter if our ideals are so far above us that we can hardly hope to attain such heights, the exercise of reaching up, the struggle, even to approximate them, increases our power, broadens our outlook upon life, and ennobles our character.

CHARACTER IS NEVER OVERWHELMED.

The finest type of manhood is never overwhelmed, or entirely dismayed, no matter what comes. A man of this best type may see his property swept from him, his hopes blasted, his ambitions thwarted, and his plans demolished, but his spirit remains undaunted; his courage, his trust, and his self-confidence are undiminished. His success is beyond the reach of mere accident of fire, of panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of high thinking, and of square dealing, and no floods or misfortunes or commercial devastations can reach him. They do not touch the real man, for his investments are in himself.

It is only the more shallow minds, men without reserves of character, without other resources than money or property, that go down in financial failure.

The man who has learned to live in himself, and not in his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.

Readers who reside in mountainous regions have seen the floods of springtime, when the rain comes and the snow melts. They have doubtless watched, as the writer has many times, the torrent as it sweeps down the mountainside, gathering force at every leap and turn. Sometimes in the forest the spring flood seems to double back on itself, as it flows around hills, past rocks and cliffs, and a stranger in the country would think that the force of the torrent was lost, that it had found some subterranean passage; but, behold, after the valley has been filled, it reappears with redoubled force, bearing on trees, chips,

shrubbery, sticks, and refuse of all kinds, — everything that attempted to obstruct its progress.

So it is with a strong character; it sometimes seems to disappear, to flow back upon itself, but this is only apparent, for it has been storing up a reserve of culture, of experience, which makes its onrushing thereafter all the more certain and effective. In its march to the ocean, it carries before it everything which obstructs its passage. The trees of obstacles, the shrubberies of criticism, the leaves of hardships, and the sticks of poverty are but playthings in its mighty progress.

A MANLY MAN.

It is said that all the world loves a true lover, and in much the same way everybody loves a manly man. There is nothing grander or sweeter in life, unless it be a womanly woman.

All like a transparent character, but no one likes things which are covered up or concealed.

People who are uncertain of themselves, who are not sure of their characters, are always throwing up a defence to protect themselves against the close scrutiny of the world.

Frank people fling the doors of their hearts wide open, for they have nothing to conceal. They are what they seem, flaws and all; but secretive people, whose histories have not been clear, who lack the self-confidence of true manhood, open their inner doors very carefully, very guardedly, lest others get glimpses of their unholy selves.

There is nothing which will help a young person to succeed more than a reputation for a clean, transparent, manly honesty and straightforwardness. We are afraid

of people who are always on their guard, who do not quite dare to trust you to look into their inmost selves.

Beneath the fretting, faultfinding, hatred, jealousy, and envy of those around us, you may often see suddenly revealed the real man, as he was made in the image of his Creator, perfect and immortal.

Such revelations of the divine nature not infrequently flash out, even in families whose members seldom come together without quarrelling or disagreeing about the veriest trifles. When trouble overtakes any member, his disagreeable characteristics are all forgotten by the others, who unite in loving efforts to lessen the burden of the afflicted one. They rally to his aid, sinking their own petty enmities, and revealing their real nobility of soul. If he be attacked from without, the family defends him to the last ditch. Hatred vanishes, rancor ceases, and jealousy dies. Defects that seemed real a few days or a few hours before vanish like a dream, and fade before the realization of his true worth. If a member of a family dies, his unfortunate qualities are erased from the mind, and only those that established his kinship with the perfect man are remembered. Such glimpses of the higher qualities, thrown into bold relief by the vicissitudes of life, make us feel that there is a real being beyond our ordinary vision, something that never changes, that partakes of the infinite and is beyond the reach of accident, disease, or death. Those visions of the unity of being, obtained in emergencies or in affliction, give us renewed faith in the higher nature of humanity and in the all-embracing presence of the Creator.

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